THE YOUNG CHRISTIAN INSTRUCTED.

In Two Parts.

In the former whereof, the Catechiſm of the Church of *England* is briefly explained.

In the latter, the ſeveral Points of Doctrine contained therein, are methodically ſet down; together with ſuch Texts of Scripture as prove or confirm the ſame.

By Henry Stebbing, D. D.

The TENTH EDITION,
Corrected and Improved.

LONDON:

Printed for John Rivington, L. Hawes and W. Clarke and R. Collins, T. Longman, and C. and R. Ware. 1763.

Price 4*d.* or 28*s.* *per* Hundred.

X 1606/1378.

THE PREFACE.

I SHALL not ſo far comply with Cuſtom, as to waſte any Time in making Apologies. Nor do I think it will be a proper Way of recommending this Performance to the Public, to find Fault with what others have done in the ſame Kind before me. What I intend by Way of Preface, *is only to lay down the Nature, Deſign, and Uſe of them, which I now offer to my Reader; after which, I ſhall leave him to conſult his own Reaſon, and if he pleaſes, his Experience, in order to judge of the Importance of it.*

The Book (as the Title ſpecifies) conſiſts of two Parts, both directed to the

ſame End, viz. *the breaking Children of that common, but wretched Cuſtom, of ſaying Things by* Rote, *putting them into a Way of* thinking, *and giving them (ſo far as their Capacities will allow) a thorough and perfect Underſtanding of the Principles of that moſt holy Religion into which they have been baptized.*

In the Firſt Part, *the Catechiſm of the Church of* England *is briefly explained, by ſeveral ſhort continued Diſcourſes upon the ſeveral Parts thereof. Thus far therefore this Expoſition agrees in Kind with that of Biſhop* Beveridge. *But then, as to the particular Manner wherein theſe Diſcourſes are drawn up, it differs ſo much from that which the* Biſhop *has obſerved in drawing up his, that my Method, in that Reſpect, may very well be called new. I am not ſo vain as to pretend, that this* Expoſition *deſerves, in Point of real Worth, to be compared with the other: But this Advantage it manifeſtly has over it,* viz. *that by being brought into a much*

much ſhorter Compaſs, it may be both more eaſily purchaſed, and more eaſily learned; and, by Conſequence, more beneficial to the poorer and more ignorant Sort of Children.

When Children are able to repeat their Church Catechiſm perfectly, and are come to a competent Uſe of their Reaſon, (that is, when they are ten *or* twelve *Years of Age) let this* Expoſition *be put into their Hands; not to be gotten by* heart, *but to be thoroughly* underſtood. *To which End I propoſe, that the* Catechiſt (*or Perſon* inſtructing) *ſhould accompany the* Catechumen, (*or Perſon to be* inſtructed) *and lead him all along, Step by Step, cauſing him, firſt of all, to read, or (if he cannot read) reading to him a Paragraph, or ſome Part of a Paragraph, as he ſhall judge moſt convenient. This being done, let him preſently reſolve that which has been read into ſuitable Queſtions,* i. e. *into ſuch Queſtions as may be directly anſwered by it, to ſee whether the* Catechumen *underſtands what he reads, or not. If he be*

unable to anſwer, let him be bidden to read the ſame Sentence or Paragraph over again, and deſired, as he reads, to attend to the Queſtion propounded. And if after this there remain any Queſtion which the Catechumen *cannot anſwer, let the* Catechiſt *help him, by ſhewing him the Connection, Dependance, or Relation, that the ſeveral Words or Phraſes, whereof ſuch Sentence or Paragraph is compounded, have with or upon one another. This is the general Method of uſing the* Expoſition: *As for any more particular Directions, they muſt be left to the Diſcretion of the* Catechiſt.

This Method of Inſtruction, tho' perhaps it may coſt the Catechiſt *ſomewhat more Pains than the common one of expounding by ſet Queſtions and Anſwers, muſt, I am ſatisfied, be much more eaſy to the* Catechumen, *who is hereby wholly diſcharged from that laborious Taſk of getting a great deal every Week without a Book; a Taſk which very few (in Country Pariſhes eſpecially) have either Leiſure or Abili-*

ties

ties to go through with; and by which, (to my own certain Knowledge) great Numbers of Children have been diſcouraged from ſo much as attempting after any higher Proficiency, than the being able barely to repeat the Church-Catechiſm. I ſhould think alſo, that it muſt be more beneficial, becauſe it is a Way of Inſtruction directed more immediately to the Underſtanding. Whereas, in the other Way, Children having Anſwers as it were put into their Mouths, they have no manner of occaſion to exerciſe their Reaſon; and hence it frequently happens, that after an Expoſition has been thoroughly and perfectly learned, they remain almoſt as ignorant of the Principles of their Religion, as they were before. The Experience of this, was that which put that wiſe and good Biſhop *before-mentioned upon drawing up his* Expoſition. *And the ſame Experience ſoon convinced me how neceſſary it was that ſomething ſhould be contrived in the ſame Way, which might be of more general Uſe and Benefit.*

If this Method be continued for two or three Years, (in which Space the Expoſition, *by reading one Chapter every* Lord's Day *only, may be gone through ſix or eight Times) I ſhould hope that no Child, who is bleſſed with a tolerable Capacity, can fail of underſtanding his Catechiſm ſo well, as to be able to anſwer almoſt any Queſtion that a reaſonable Man would think proper to be aſked. Which End being once attained, then, and not before, the* Catechiſt *may, (if he thinks it needful) put his* Catechumen *upon getting the* Second *Part; wherein all the Points of Doctrine contained in the* Firſt, *are, Chapter by Chapter, orderly and methodically ſet down; together with ſuch Texts of Scripture as are proper for the Proof or Confirmation of them. In this I have taken the ſame Care that the Underſtanding of Children ſhould be exerciſed, that I took in the* Expoſition; *for the Texts are not (according to the common Way) diſtinctly and immediately annexed to the Points they are*

brought to prove, but ſet down by themſelves, in a confuſed Manner, that ſo the Catechumen *may have nothing but his own Judgment to direct him in the Choice of them. Only to make this Matter as eaſy as poſſible, I have not, where the Points contained in any Chapter are many, ſet them down all at once, but divided them into ſmaller Portions, adding immediately after each* Claſs, *ſuch Texts as are ſuitable to the ſeveral Points whereof it conſiſts; by which Means, in the proving of any Point, the* Catechumen *will not be obliged to run over many Texts, before he will find one fit for his Purpoſe.*

Before the Catechumen *be put to get theſe Texts by Heart, it is requiſite that he ſhould know how to apply them. To which End he may be required to read over ſuch a* Claſs, *or Number of Points, as the* Catechiſt *deſigns he ſhould prove, together with the Texts annexed to them. This being done, the firſt Care to be taken is, that the Senſe and Meaning of every*

Text

Text be well underſtood; in order whereto the Catechiſt *may, if there be any Scripture Word or Phraſe which carries any Difficulty with it, aſk the* Catechumen *what he takes to be the Senſe of it; and if he does not underſtand it, explain it to him by ſome other which is more eaſy and familiar. I have at the Bottom of every Page, ſet down ſome ſhort explanatory Notes of this Kind; which I did chiefly with a View to thoſe young Perſons who will be ſo diligent as to ſtudy theſe Texts before they come to be examined. For as to the* Catechiſts, *I am ſenſible that few or none will have occaſion for ſuch Obſervations.*

The Catechumen *being thus inſtructed in the Meaning of every Text, the* Catechiſt *may then proceed to examine whether he underſtands how to apply them rightly, which he may do, by propounding to him any Point of Doctrine; and aſking him which of the Texts he has read, proves it; or by reading over any Text of Scripture, and aſking him*

which

which of the Points propounded, is proved by it. Where he finds his Judgment to fail, he muſt help him, by explaining the Texts over again, and, if Need be, more thoroughly, ſhewing him the Point that is proved, and where the Force of the Argument lies. The Catechumen *being thus conducted a whole Chapter through, and being able to underſtand, and ready to apply every Text therein to its proper Head, the* Catechiſt *may then require him to commit them to Memory, ſo as to be able to prove every Point without Book the next Time he comes to be examined.*

This is the Method of catechizing *Youth, which ſeems to me to be the moſt rational; and which, by God's Aſſiſtance I reſolve to purſue. If the Reader ſhould, upon the Peruſal of the Whole, ſo far approve of it, as to venture upon the Trial of it with me, I earneſtly pray for his Succeſs: If not, I ſhall be no leſs deſirous that he may find his Account in the Uſe of any other Method which he likes better.*

In

In this laſt Edition, I have, at the Requeſt of ſome Friends, reſolved every Chapter into its proper Queſtions, which I hope may contribute towards rendering the whole more uſeful.

THE

THE
Young Chriſtian Inſtructed.

PART I.
Wherein the Church Catechiſm is explained.

SECTION I.
Of the CHRISTIAN COVENANT.

CHAP. I.
Of the Promiſes *on* GOD's *Part.*

§ 1. THE **Name** enquired after in the firſt Queſtion of our Church Catechiſm, is our *Chriſtian* Name; which is ſo called, becauſe it was given us when we were made Chriſtians. Now, to be *made* a *Chriſtian*, is to be **made a Member of Chriſt**; that is to ſay, a Member

Member of the *myſtical* or *ſpiritual* Body of Chriſt; which is, *his Church.*

§ 2. We were made Members of Chriſt **in our Baptiſm**; that is, by being baptized, or, as we commonly ſpeak, by being *chriſtened:* And by being made Members of Chriſt, we become the **Children of God**; that is, we were taken into Favour with God, and had thereupon certain Benefits or Privileges beſtowed upon us, which we had not before. All which Privileges are comprehended, or contained under this one, namely, that we are **Inheritors** of the **Kingdom of Heaven**; that is, we have a Right or Title to the Kingdom of Heaven, or a Life of everlaſting Happineſs after Death.

§ 3. But you are not to imagine, that our Baptiſm gives us ſuch a Right to the Kingdom of Heaven, as that we cannot poſſibly fail of it: For God when he admits us to be his Children by Baptiſm, does lay certain *Terms* or *Conditions* upon us; that is, he enjoins or commands us to do certain Things; and promiſes us eternal Life no otherwiſe, than if we will perform theſe Conditions. Accordingly every one, before he is baptized does **promiſe and vow** to God, that he will perform that which God doth thus require

quire of him. If he be grown to Years of Diſcretion or Underſtanding, he promiſes it himſelf, or in his own Perſon; if he be an Infant, his Godfathers and Godmothers promiſe it **in his Name**; that is, for him, in his Stead, or in his Behalf. Wherefore the Right which we have to the Kingdom of Heaven, by Means of our Baptiſm, is ſuch, that we can never *really* and *indeed obtain* the Kingdom of Heaven, unleſs we will perform thoſe Things which our Godfathers and Godmothers promiſed for us.

SECT. 1.

1. *What is the Name enquired after in the firſt Queſtion of your Catechiſm?*
2. *Why is it called your* Chriſtian *Name?*
3. *What is it to be made a* Chriſtian?
4. *What is it to be a* Member of Chriſt?
5. *What is the* Body of Chriſt?

SECT. 2.

1. When *were you made a* Member of Chriſt?
2. *What did you become by being made a* Member of Chriſt?
3. *What is it to be a* Child of God?
4. *What is the Sum and Subſtance of thoſe Privileges which we obtain by being the* Children of God?

SECT. 3.

1. *May we not fail of the Kingdom of Heaven, notwithſtanding the Title which our* Baptiſm *gives us?*

2. *Does*

2. *Does God then require any* Terms *or* Conditions *to be performed on* our *Parts?*
3. *Does every one, when he is baptized,* promiſe *that he will* perform *theſe* Conditions?
4. *By* whom *does he promiſe this?*
5. *Of what Sort then is that* Title *to the* Kingdom *of* Heaven, *which we gain by our* Baptiſm?

CHAP. II.

Of the CONDITIONS *required on* MAN's *Part.*

§ 1. THE Things which our Godfathers and Godmothers promiſed for us when we were baptized, are in Number **three**; the **firſt** whereof is, **that we ſhould renounce the Devil and all his Works, the Pomps and Vanities of this wicked** or ſinful **World, and all the ſinful Lufts of the Fleſh.**

§ 2. Now, by the *Devil*, you are to underſtand a certain *evil Spirit*, who, as the Scripture tells us, is in a State of Rebellion and Diſobedience againſt God, and makes it his conſtant Buſineſs to draw as many of us as he can into the ſame Wickedneſs. By the *Works* of the Devil,

Devil, you are to underſtand all Manner of Sin; which is therefore called his *Work*, becauſe he delights and is always employed therein, having ſinned firſt of all himſelf, and ſtill perſiſting, or continuing in Wickedneſs, and endeavouring by all poſſible Means to encourage and promote it.

§ 3. By *Pomps* is meant the *Honours*, and by *Vanities*, the Riches of the World, which is called *wicked*, upon the Account of the many wicked Things that are done therein. Laſtly: *By the ſinful Luſts of the Fleſh*, you are to underſtand all Deſires or Inclinations after ſinful Pleaſures; all which we may be ſaid to *renounce*, when we are not overcome by their Temptations, ſo as to commit Sin.

§ 4. The **ſecond** Thing which our Godfathers and Godmothers promiſed for us when we were baptized, is, **That we ſhould believe all the Articles of the Chriſtian Faith**; that is, all ſuch Points of Doctrine as have been taught us by Jeſus Chriſt, and are neceſſary to be believed in order to Salvation. The **third** and laſt (which is the Sum and Subſtance of all) is, **That we ſhould keep God's holy Will and Commandments, and walk in the ſame all the Days of our Lives.**

§ 5. Now all these Things which our Godfathers and Godmothers **have** thus **promised for us,** we ourselves are most certainly **bound to believe and do,** because, if we do not, we can never obtain the Kingdom of Heaven, which is promised us only upon this Condition, as I have before observed. Wherefore, as we are bound **heartily** to **thank** God **our Heavenly Father, that he hath called us to this State of Salvation,** which we were admitted to by our Baptism, so we have Need to **pray unto him to give us his Grace,** that is, the Help or Assistance of his Spirit, **that we may continue in the same** State, in all Holiness of Conversation, **unto our Lives End.**

§ 6. And thus you see what every one gains by being baptized; He is taken into Covenant with God, that is, there is a *Contract*, or *Agreement* made between him and God. He promises God, that he will serve and obey him. God, upon this Condition, or in Consideration hereof, promises him *eternal Life*. Now, this Covenant God is pleased to make with us, not upon the Account of any Merit or Desert of ours, but out of his own free Mercy, **through** the Merits, and for the Sake of **Jesus Christ our Saviour,** who,

who, by his Death and Sufferings, did procure or obtain it for us.

SECT. 1.

1. *How many Things did your* Godfathers *and* Godmothers *promiſe for you at your* Baptiſm?
2. *Which is the* firſt?

SECT. 2.

1. *Whom do you mean by the* Devil?
2. *What mean you by the* Works *of the Devil?*
3. *Why is* Sin *called the* Work *of the Devil?*

SECT. 3.

1. *What do you mean by* Pomps?
2. *What by the* Vanities *of the World?*
3. *Why is the World called* wicked?
4. *What do you mean by the* ſinful Luſts of the Fleſh?
5. *When may we be ſaid to* renounce *all theſe?*

SECT. 4.

1. *What is the* ſecond *Thing that your* Godfathers *and* Godmothers *promiſed for you?*
2. *What do you mean by the* Articles of the Chriſtian Faith?
3. *What is the* third *and* laſt *Thing which your* Godfathers *and* Godmothers *promiſed for you?*

SECT. 5.

1. *Are we bound to* believe *and* do *all that our* Godfathers *and* Godmothers *promiſed for us?*

2. *Why ſo?*
3. *What is this* State *of* Salvation *which we here thank God for calling us unto?*
4. *What do you mean by the* Grace *of* God?

SECT. 6.

1. *What does every one gain by being baptized?*
2. *What mean you by being* taken *into* Covenant *with God?*
3. *What doth the* Perſon baptized *promiſe to* God?
4. *What doth* God *promiſe to* him?
5. *Doth God make this* Covenant *with us on the Account of* our own Merit?
6. *For whoſe* Sake *then, and for* whoſe Merits *doth he it?*
7. *How did* Jeſus Chriſt *obtain this Benefit for us?*

SECTION II.

Of the Articles *of our* Belief.

CHAP. III.

Of our Belief in GOD *the* FATHER.

§ 1. IT having been promiſed for us in our Baptiſm, that we ſhould believe all the Articles of the Chriſtian Faith, it is therefore very neceſſary that we

we ſhould underſtand what theſe Articles are. Now the **Articles** of the Chriſtian Faith, are all of them contained in that ſhort Form commonly called the *Creed* or **Belief**, which the *Scholar* is next bid to **rehearſe**, that is, to repeat or ſay over.

§ 2. The firſt Thing we are taught in this Creed, is, to **Believe in God**; which implies two Things. The *firſt* is, that we believe, or be fully perſuaded in our Minds, *that there is a God*; that is to ſay, that there is a certain *Being*, who was the **Maker of Heaven and Earth**; that is of the World, and all Things therein. The *ſecond* is, that we do alſo believe of God whatſoever he has made known to us concerning himſelf, both as to his *Nature*, or what Sort of Being he is; and as to his *Attributes*, that is, thoſe *Properties* or *Perfections* which do belong to him.

§ 3. As to the *Nature* of God, the Scripture tells us, that he is a *Spirit*; that is, he *is not a Man* like us; he *has not Fleſh and Bones, as we have*; he is not made up of bodily Parts, as we are, and therefore is not to be ſeen, felt, or handled. As to his *Attributes*, our Creed tells us, that he is **Almighty**; that is,

he is able to do all Things; and the Scripture does farther inform us, that he is moſt *wiſe*, *holy*, *juſt*, and *good*. That he is *eternal*; that is, always was, and always will be. Such is that Perſon who made the World, and whom we call *God*, and of this Sort or Kind of *Beings*, we believe, and are aſſured, that there is but *one*.

§ 4. It is this God whom we call **the Father**; and ſo he is upon ſeveral Accounts: For *firſt*, he is the Father to all Mankind, as he created, and daily preſerves them. *Secondly*, He is in a peculiar Manner as a Father to us Chriſtians, foraſmuch as he has admitted or taken us into Covenant with himſelf by Baptiſm. *Thirdly*, he is alſo in a particular manner a Father to our Lord *Jeſus Chriſt*, as I ſhall preſently ſhew you.

SECT. 1.

1. *Where are the* Articles *of the* Chriſtian Faith *contained?*
2. *What do you mean by* Rehearſe?

SECT. 2.

1. *What is the* firſt *Thing your* Creed *teaches you?*
2. *How many Things are implied in* believing *in* God?
3. *What is the* firſt?

4. *What*

4. *What do you mean when you say that* there is a God?
5. *What do you mean by* Heaven and Earth?
6. *What is the* second *Thing implied in* believing *in* God?
7. *What do you mean by the* Attributes *of God?*

SECT. 3.

1. *What is God?*
2. *What mean you when you say that God is a* Spirit?
3. *What do you mean when you say that God is* Almighty?
4. *What does the Scripture tell you farther concerning God?*
5. *What mean you when you say that God is* eternal?
6. *How many Gods are there?*

SECT. 4.

1. *Whom do you here call the* Father?
2. *Upon how many Accounts may God be called* Father?
3. *How is God a* Father *to all* Mankind?
4. *How is he in a* peculiar *Manner a* Father *to us* Christians?

CHAP. IV.

Of our Belief in GOD *the* SON.

§ 1. THE next Thing our Creed teaches us to believe, is, **Jeſus Chriſt**; that is, that there was ſuch a Perſon as Jeſus Chriſt. Now this Jeſus Chriſt is he who taught us our Religion, and from whom we are called Chriſtians: For the Word *Chriſtian* ſignifies a *Diſciple* or *Follower* of Jeſus Chriſt.

§ 2. Of this *Jeſus Chriſt* we are taught to believe ſeveral Things; as firſt of all that he is the **only Son** of God; which, is by no means contrary to what you have been taught before, namely, that God is a Father to us, and to all Mankind: For though we, and all Mankind, be in ſome Senſe, or after a certain Manner, the Sons of God, yet we are not the Sons of God in the ſame Senſe, and after the ſame Manner, wherein *Jeſus* is the Son of *God*. For the Underſtanding of which, you are to conſider that *Jeſus Chriſt* was not a *mere Man* as we are, but had a *Divine* Nature united or joined to the *Human*, and will be explained to you by and by.

Now

Now *Jeſus* having received this *divine* Nature by Communication from God the Father (in a peculiar incomprehenſible Manner) he is therefore called in our *Creed*, God's *only* Son, for no Perſon was ever thus begotten of God beſides himſelf.

§ 3. But there is alſo another Senſe reſpecting Chriſt's *human* Nature, in which the Scripture calls him eminently *the Son of God*, and which our *Creed* next explains to us, for we are here told that *Jeſus Chriſt* **was conceived of the Holy Ghoſt,** and **born of the Virgin Mary.** The Meaning of which is, that *Mary* the Mother of *Jeſus* was a *Virgin* when ſhe was with Child of him; that which was conceived in her Womb, having been conceived, not by *Man*, but by the extraordinary Power of the *Holy Ghoſt*. *Jeſus Chriſt* therefore you ſee, tho' he had a Woman to his Mother, as we have, yet had not a Man to his Father, the *Holy Ghoſt* ſupplying the Want of a Father: And ſince (as will be ſhewn hereafter) the *Holy Ghoſt* is *God*, having been thus conceived of the *Holy Ghoſt*, does therefore in a more eſpecial manner entitle him to the Name of *the Son of God*.

CHAP. IV.

Of our Belief in GOD *the* SON.

§ 1. THE next Thing our Creed teaches us to believe, is, **Jeſus Chriſt**; that is, that there was ſuch a Perſon as Jeſus Chriſt. Now this Jeſus Chriſt is he who taught us our Religion, and from whom we are called Chriſtians: For the Word *Chriſtian* ſignifies a *Diſciple* or *Follower* of Jeſus Chriſt.

§ 2. Of this *Jeſus Chriſt* we are taught to believe ſeveral Things; as firſt of all that he is the **only Son** of God; which, is by no means contrary to what you have been taught before, namely, that God is a Father to us, and to all Mankind: For though we, and all Mankind, be in ſome Senſe, or after a certain Manner, the Sons of God, yet we are not the Sons of God in the ſame Senſe, and after the ſame Manner, wherein *Jeſus* is the Son of *God*. For the Underſtanding of which, you are to conſider that *Jeſus Chriſt* was not a *mere Man* as we are, but had a *Divine* Nature united or joined to the *Human*, and will be explained to you by and by.

Now

Now *Jeſus* having received this *divine* Nature by Communication from God the Father (in a peculiar incomprehenſible Manner) he is therefore called in our *Creed*, God's *only* Son, for no Perſon was ever thus begotten of God beſides himſelf.

§ 3. But there is alſo another Senſe reſpecting Chriſt's *human* Nature, in which the Scripture calls him eminently *the Son of God*, and which our *Creed* next explains to us, for we are here told that *Jeſus Chriſt* **was conceived of the Holy Ghoſt, and born of the Virgin Mary.** The Meaning of which is, that *Mary* the Mother of *Jeſus* was a *Virgin* when ſhe was with Child of him; that which was conceived in her Womb, having been conceived, not by *Man*, but by the extraordinary Power of the *Holy Ghoſt*. *Jeſus Chriſt* therefore you ſee, tho' he had a Woman to his Mother, as we have, yet had not a Man to his Father, the *Holy Ghoſt* ſupplying the Want of a Father: And ſince (as will be ſhewn hereafter) the *Holy Ghoſt* is *God*, having been thus conceived of the *Holy Ghoſt*, does therefore in a more eſpecial manner entitle him to the Name of *the Son of God*.

§ 4. *Jesus* having been thus conceived in the Womb of the Virgin *Mary*, was afterwards **born** of her; and being grown to the Age of Man, he **suffered**; that is, he underwent a great deal of Trouble and Sorrow in this World. This happened **under Pontius-Pilate**; that is, under the Government of *Pontius Pilate*, or when *Pontius Pilate* was Governor over that Country where *Jesus* lived. After this, he **was crucified**; that is, he was *fastened to a Cross*, upon which he hung till he **died**. Now, this *crucifying* was a Sort of Punishment by which *Thieves* and *Murderers* were, in those Days, and in that Country, usually put to Death, as they are by hanging upon *Gallowses* now amongst us.

§ 5. Jesus being put to Death, his Body was **buried**, and his Soul **descended**, or went down into **Hell**; that is, into the Place of the Dead; where it having remained until **the third Day** after he was crucified, **he arose again from the Dead**; that is, he came to Life again: After this, **he ascended**, or went up into **Heaven**, where he now **sitteth at the Right Hand of God the Father Almighty**; which Expression of *sitting at God's Right Hand*, you are not to understand as

as if God had *Hands* or *Feet*, (for, as I ſaid before, God is *a Spirit*, and *has not Fleſh and Bones as we have*) but that *Jeſus* is now raiſed to a Place of the higheſt *Power*, *Honour*, and *Authority* under God the Father, and ſo is become **our Lord** and Governor.

§ 6. Jeſus being now in Heaven, ſhall continue there till the End of the World, at which Time **he ſhall come from thence**; that is, from Heaven, **to judge both the Quick**, that is, thoſe who ſhall be found alive upon the Earth at his coming, **and the Dead**; who ſhall then come to Life again. All theſe, I ſay, and therefore all Men ſhall Chriſt *judge*; that is, he will examine how they have behaved themſelves in this World, and then either acquit or condemn them, according as their Actions have been either good or evil.

SECT. 1.

1. *What mean you when you ſay that you* believe *in* Jeſus Chriſt?
2. *Who is* Jeſus Chriſt?
3. *What does the Word* Chriſtian *ſignify?*

SECT. 2, 3.

1. *If God be a Father to us and to all Mankind, as you ſaid before: How is it that you now ſay that* Jeſus *is the* only *Son of God?*

2. *In*

2. *In what Sense is* Jesus *here called God's* only *Son?*
3. *Is there not another Sense in which* Jesus *is in Scripture called eminently* the Son of God?
4. *How is this? Explain it to me.*
5. *Had not* Jesus *then a Man to his Father as we have?*
6. *How is Jesus's being conceived of the Holy Ghost, a Reason for his being called* the Son of God?

SECT. 4.

1. *What mean you when you say that* Jesus Christ suffered?
2. *What do you mean when you say that he suffered under* Pontius Pilate?
3. *What mean you when you say that he was* crucified?
4. *What was this* Crucifying?

SECT. 5.

1. *What became of the Body of* Jesus *after he was put to Death?*
2. *What became of his Soul?*
3. *What do you understand by* Hell?
4. *How long did the* Soul *of* Jesus *continue in* Hell?
5. *What happened after that?*
6. *What mean you by* rising from the Dead?
7. *What became of* Jesus *after he arose from the Dead?*
8. *Hath God* Hands *or* Feet?
9. *What then do you mean when you say that* Jesus Christ sitteth at God's Right Hand?

SECT.

SECT. 6.

1. *Is* Jeſus *now in* Heaven?
2. *How long ſhall he continue there?*
3. *From* whence *ſhall* Jeſus *come at the End of the World?*
4. *What ſhall he come for?*
5. *Who are the Quick?*
6. *How ſhall* Jeſus *judge the* Dead? *Shall the Dead come to Life again?*
7. *What do you mean when you ſay that* Chriſt *ſhall* judge *them?*

CHAP. V.

Of our Belief in GOD *the* HOLY GHOST, *&c.*

§ 1. THE next Thing our Creed teaches us, is to **believe in the Holy Ghoſt**, or *Spirit*; which implies not only that we ſhould believe *that there is a Holy Ghoſt*, but alſo that we rightly believe *what he is*. Now, the *Holy Ghoſt* is a *Perſon* diſtinct and different from the *Father* and the *Son*, and yet of one and the ſame divine Nature with them both.

§ 2. We are taught alſo to believe in **the Holy Catholic Church**; that is,

that (according to our Saviour's Promiſe) there *has been*, from the Beginning of the Goſpel, and *ſhall* be to the End of the World, *a Catholic* or *Univerſal Church*. Now by the *Univerſal Church*, you are to underſtand all thoſe who have been, are, or ſhall be united or joined together in one Body, or Society, under *Jeſus Chriſt*, the *Head*, or ſupreme Law-giver. That Men may be joined together in ſuch a Body, or Society, theſe two Things are neceſſary, namely, *Firſt*, They muſt all have the ſame Faith, that is, muſt all join together in the Belief of thoſe Articles or Points of Doctrine, the Belief whereof Chriſt has made neceſſary to Salvation. *Secondly*, They muſt all ſubmit to, or hold themſelves bound by whatſoever Laws, or Rules of Government, have been appointed either by Chriſt *immediately*, or by any Perſons veſted with ſufficient Power and Authority from him.

§ 3. This *uniting* or *joining together in one Body* or *Society* under Chriſt, is (partly at leaſt) what we mean by **the Communion of Saints.** For the Word *Communion* ſignifies *Fellowſhip*, and the Word *Saints* ſignifies *holy Perſons*. Now, as all the Members of the Catholic Church do, by being joined together in one Society,

ciety, hold a *Communion* or *Fellowſhip* one with another; ſo all theſe Members are alſo *Saints* or *holy* Perſons. For, (as you have before been taught) all the Members of Chriſt are entered into Covenant with God by Baptiſm, and are thereby become a *holy People* to God; that is, a People whom God hath ſet apart, or choſen to himſelf to be his Children and Servants. And this gives us a Reaſon why the *Catholic Church* is called *holy*, even becauſe the *Members* of it *are holy*.

§ 4. The next Thing our Creed teaches us to believe, is, **the Forgiveneſs of Sins.** Now, we *ſin* when we break any of God's Commandments; and God *forgives* us our Sins, when he does not intend to puniſh us for our Sins. Wherefore what we profeſs to believe by this Article, is, that through the Merits of *Jeſus Chriſt*, God will not puniſh us when we have broken his Commandments: But you muſt obſerve, that this *Forgiveneſs of Sins* is not promiſed to us, but upon Condition that we *repent us* of our Sins, that is, forſake our Sins, and become good for the Time to come.

§ 5. The laſt Thing our Creed teaches us to believe, is, **the Reſurrection of the Body, and the Life everlaſting**; the Meaning

Meaning of which is, that the *Bodies* of all thoſe who *are dead*, or *ſhall die*, ſhall at the End of the World, when Chriſt comes to Judgment, *be raiſed*, or *come to Life again*, never to die any more, but to continue for ever in a happy Condition, if they have been *good Men*, or in a State of *Sorrow* and *Miſery*, if they have been *wicked*.

Sect. 1.

1. *What does the Word* Ghoſt *ſignify?*
2. *What does* believing in the Holy Ghoſt *imply?*
3. *Who is the* Holy Ghoſt?

Sect. 2.

1. *What mean you when you ſay that you* believe in the holy Catholic Church?
2. *What does the Word* Catholic *ſignify?*
3. *What do you underſtand by the* Univerſal Church?
4. *How many Things are neceſſary towards the joining Men together in one* Body *or* Society *under* Jeſus Chriſt *the* Head?
5. *Which is the* firſt?
6. *When may we be ſaid to have* all the ſame Faith?
7. *Which is the* ſecond *Thing neceſſary towards joining Men together in one* Body *under* Chriſt?

Sect.

SECT. 3.

1. *What do you mean by the* Communion of Saints?
2. *What does the Word* Communion *ſignify?*
3. *What does the Word* Saints *ſignify?*
4. *Do all the Members of the* Catholic Church *hold a* Communion *one with another?*
5. *Are they all* holy Perſons?
6. *How are they* holy Perſons?
7. *Why is the* Catholic Church *called* holy?

SECT. 4.

1. *When do we* ſin?
2. *When does God* forgive *us our Sins?*
3. *What therefore do we profeſs to believe by this* Article?
4. *Upon what Condition hath God promiſed to* pardon *Sin?*
5. *What is it to repent?*

SECT. 5.

1. *What do we mean when we ſay that we believe in* the Reſurrection of the Body and the Life everlaſting?
2. *What ſhall become of* bad *Men?*

CHAP.

CHAP. VI.

Wherein the Doctrines of the Trinity *and* Incarnation, *of the* Redemption *wrought by* Jeſus Chriſt, *and of the* Sanctification *of the* Holy Ghoſt, *are more particularly explained.*

§ 1. AFTER having particularly ſet down the ſeveral Articles of the Chriſtian Faith, our Church-Catechiſm gives us a ſummary or ſhort Account of the chief, or moſt principal Matters which we learn from them; which are theſe three following, *viz.* First, We learn to believe in God the Father, who hath made us and all the World. Secondly, We learn to believe in God the Son who hath redeemed us, and all Mankind. Thirdly, We learn to believe in God the Holy Ghoſt, who hath ſanctified us, and all the elect People of God.

§ 2. Now, from hence you cannot but have obſerved, that the Name of GOD is aſcribed or given to three different *Perſons*, viz. to the *Father*, the *Son*, and the *Holy Ghoſt*; which you are not to underſtand

ſtand as if there were *three Gods*, but that in the *divine Nature*, or *Godhead*, there are *three Perſons*, to wit, the *Father*, *Son*, and *Holy Ghoſt*; and that therefore theſe *three Perſons*, the *Father*, *Son*, and *Holy Ghoſt*, are all of them but *one* and the ſame *God*.

§ 3. But you muſt take Notice, that when we ſay that *the Son* is *God*, we do not mean that the Man *Chriſt Jeſus*, that is to ſay, that [illegible] very *Fleſh* and *Blood*, which, (as you have heard) was conceived in, and born of the Virgin *Mary*, is *God*; for this is a Contradiction. But when we ſay, that *the Son* is *God*, we ſpeak in reference to that *divine* Nature which *Jeſus Chriſt* had before he was born of the Virgin, even from all Eternity.

§ 4. The Matter in ſhort is this: There is, always was, and always will be, a certain Perſon whom St. *John* calls THE WORD. Now, this WORD is the ſecond Perſon in the bleſſed *Trinity*, that is, he is the ſecond of thoſe three Perſons which (as I ſaid juſt now) are all of them but one and the ſame *God*. This WORD, or ſecond Perſon in the *Trinity*, came down from Heaven, and was (after a Manner extraordinary, and which we cannot poſſibly underſtand) *united* or *joined*

joined to that *Fleſh*, which was conceived in, and born of the Virgin *Mary*; that is, to the Man *Chriſt Jeſus*. So that you ſee *Jeſus Chriſt* had *two* Natures; by the one whereof he *was*, that is, *he had a Being from all Eternity*, and by the other, *born in Time* of the *Virgin Mary*. With reſpect to the *former* Nature, he is the ſecond Perſon in the *Trinity*, and ſo is truly and properly *God*; with reſpect to the *latter*, he is the Son of a Woman, and ſo truly and properly *Man*. *Jeſus Chriſt* therefore is both *God* and *Man* in one and the ſame Perſon.

§ 5. The End or Purpoſe for which the ſecond Perſon in the *Trinity* became Man, and for which the Man *Chriſt Jeſus* did ſuffer and die, was that he might *redeem*, that is, *ranſom*, *reſcue*, or *deliver* all Mankind from the Puniſhment that was due to their Sins, namely, from *eternal Death*; for *the Wages of Sin is Death*, that is, *eternal Death*; and all Mankind being Sinners, all Mankind muſt therefore have been puniſhed with eternal Death, unleſs it had pleaſed God to forgive them their Sins. Now God was reſolved not to forgive Mankind their Sins, without ſome Satisfaction: This Satisfaction *Chriſt* has made by his Death and Sufferings, where-

upon God is pleaſed to forgive us all our paſt Sins, to releaſe us from the Puniſhment of eternal Death, which was due to them, and to promiſe us a Life of everlaſting Happineſs, upon Condition that they will ſerve and obey him for the Time to come.

§ 6. But ſuch is the Corruption and Depravity of our Natures; ſo inclined are we to evil, and backward to that which is good, that we are not able to ſerve and obey God of ourſelves, or by our own natural Strength; and therefore we have need of ſome other *Help* to *ſanctify*, or make us holy, that is, to enable us to perform our Duty as we ought. This Help the third Perſon in the bleſſed *Trinity*, even the *Holy Ghoſt* affords to *us*, *and* to *all the elect* or choſen *People of God*, that is, to *all true Believers*, who may be ſure not to want Grace or Strength ſufficient to do what God commands them to do, provided they will ſincerely uſe their own Endeavours, and heartily pray unto God for it.

SECT. 1, 2.

1. *What do we chiefly learn from the* Articles *of our Belief.*
2. *Do you not obſerve that the Name of* God *is here given to* three *different Perſons?*

3. *Who are the* three Perſons *to whom the* Name *of* God *is given?*
4. *Are the* Father, Son, *and* Holy Ghoſt, *three* Gods?
5. *What are they then?*

SECT. 3.

1. *You ſay that the* Son *is God. Do you mean by this, that the Man* Chriſt Jeſus *is* God?
2. *What then do you ſpeak of, when you ſay that the* Son *is* God? *Explain this.*

SECT. 4.

1. *Who is the Word?*
2. *What do you mean when you ſay that the* Word *is the* Second Perſon *in the* Trinity?
3. *What did this* Word *do?*
4. *Had* Jeſus Chriſt *then* two Natures?
5. *What is he with reſpect to the* former Nature?
6. *What is he with reſpect to the* other Nature?
7. *Is* Jeſus Chriſt *therefore* God *and* Man *in* one Perſon?

SECT. 5.

1. *For what* End *or* Purpoſe *did the* Second Perſon *in the* Trinity *become Man, and the Man* Jeſus Chriſt *ſuffer and die?*
2. *What do you mean by* redeem?
3. *What is the Puniſhment due to* Sin?
4. *Had all Mankind deſerved this* Puniſhment?
5. *Why ſo?*
6. *Did God require any* Satisfaction *for Sin?*

7. *And*

7. *And hath* Chriſt *made this* Satisfaction?
8. *How hath* Chriſt *made this* Satisfaction?
9. *What do we gain by this* Satisfaction?
10. *Upon what Condition hath God promiſed* Everlaſting Happineſs *thro'* Chriſt Jeſus?

SECT. 6.

1. *Are we able to ſerve and obey God of* ourſelves, *or by our own natural Strength?*
2. *By* whom *then muſt we be enabled?*
3. *To whom doth the* Holy Ghoſt *afford his* Help *or* Aſſiſtance?
4. *Who are the* Elect *or* Choſen People of God?
5. *What muſt we do to obtain the* Help *or* Aſſiſtance *of the* Holy Ghoſt?

SECTION III.

Of the TEN COMMANDMENTS.

CHAP. VII.

Of the three firſt Commandments.

§ 1. THE *third* and laſt Thing which was promiſed for us in our Baptiſm, is, *That we ſhould keep God's holy Will and Commandments*, &c. Now, all the Commandments of God, or at leaſt the moſt principal of them, are contained in thoſe **Ten which God ſpake** to the

Children of *Iſrael* by *Moſes*, and which we may find written **in the twentieth Chapter** of the Book of **Exodus.**

§ 2. The *firſt* of theſe Commandments is, **Thou ſhalt have none other Gods but me,** that is, thou ſhalt not think or own any Perſon to be God, *except* or *beſides* me. Thou ſhalt give me that Honour that is due unto me, and not give it to any other.

§ 3. We may break this Commandment ſeveral Ways: As, *firſt*, and in general, by *all heinous* and *wilful* Sins. *Secondly*, and more particularly, by *Atheiſm*, that is, by ſaying in our Heart, or with our Mouth, that there is no God. *Thirdly*, by *Blaſphemy*, that is, by thinking or ſpeaking any Thing that is unworthy of God; as ſuppoſe we ſhould ſay or think that he is not *Wiſe*, *Juſt*, *Good*, &c. *Fourthly*, by paying *religious Worſhip* to any Thing beſides God; as ſuppoſe we ſhould *ſwear by*, or *pray* to any *Saint*, *Angel*, &c. *Fifthly*, and in ſhort, we break this Commandment by every Thought, Word, or Action, which does any wiſe ſhew that we have a mean Opinion of God, or of any Thing that more immediately belongs to him, as his *Word*, his *Miniſters*, and the like.

§ 4. The

§ 4. The *ſecond* Commandment is, **Thou ſhalt not make to thyſelf any graven Image,** that is, any Image *carved* out of *Wood*, *Stone*, or any other Materials; **nor the Likeneſs** or Picture **of any Thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth,** that is to ſay, of any *Angel*, of the *Sun*, *Moon*, or *Stars*; of any *Man*, *Beaſt*, *Bird*, *Fiſh*, &c. Of none of theſe Things, I ſay, muſt we make any Image or Picture *to ourſelves*, that is, with an Intention to uſe or behave ourſelves towards them as if they were Gods, by **bowing down to and worſhipping them,** becauſe **the Lord our God is a jealous God,** that is, he is very ſtrict and ſevere in maintaining his Honour, and will therefore viſit or puniſh **the Iniquities of the Fathers upon the Children unto the third and fourth Generation,** that is, upon the Children and Grand-children **of them that hate,** or do not obey **him, and ſhew Mercy unto Thouſands, in** or among **them that love him, and keep his Commandments.**

§ 5. The *third* Commandment is, **Thou ſhalt not take the Name of the Lord thy God in vain,** that is, thou ſhalt not take into thy Mouth, or uſe God's Name,

lightly, wantonly, to no Purpoſe, or *to any evil Purpoſe*: **For the Lord will not hold him guiltleſs**, that is, he will look upon him to be *guilty*, or a *wicked Perſon*, **who thus taketh his Name in vain.**

§ 6. We break this Commandment *Firſt*, by crying out, *O Lord, O God, O Jeſus*, or *O Chriſt* at every Turn, or by any other raſh or unadviſed Uſage of God's Name. *Secondly*, by *curſing*, that is, when we call upon God to damn any Perſon, or to ſend any other evil or hurtful Thing upon him. *Thirdly*, by *ſwearing falſly*, that is, when we promiſe any Thing upon Oath, which we cannot, do not intend, or are not careful to perform: Or when we ſay or affirm any Thing upon Oath, which we do not know to be true. *Fourthly* and *laſtly*, We break this Commandment, when we *ſwear vainly*, that is, in our ordinary Diſcourſe one with another, or upon any Occaſion where we have no need to ſwear.

SECT. 1, 2.

1. *Where are the* Commandments *of God principally contained?*
2. *Which is the* Firſt *of theſe* Commandments?
3. *What is the Meaning of this* Commandment

SECT. 3.

1. *How many Ways may we break this* Commandment?

2. *Wha*

2. *What is* Atheiſm?
3. *What is* Blaſphemy?

Sect. 4.

1. *What is the* Second *Commandment?*
2. *What do you mean by a* graven Image?
3. *What do you mean by the* Likeneſs?
4. *What are the* Things in Heaven above, in the Earth beneath, *and* in the Water under the Earth, *of which we muſt not make any* Image *or* Picture *to* ourſelves?
5. *What is it to make an* Image *or* Picture *to* ourſelves?
6. *Why muſt we not do this?*
7. *What do you mean when you ſay that God is* jealous?
8. *What will his* Jealouſy *cauſe him to do?*

Sect. 5.

1. *Which is the* Third Commandment?
2. *What is it to* take God's Name in vain?
3. *Why muſt we not* take God's Name in vain?
4. *What mean you when you ſay that* the Lord will not hold him guiltleſs?

Sect. 6.

1. *How many Ways may we break this* Commandment?
2. *When do we* Curſe?
3. *When do we* Swear falſly?
4. *When do we* Swear vainly?

CHAP. VIII.

Of the ſeven laſt Commandments.

§ 1. THE *fourth* Commandment is, **Remember that thou keep holy the Sabbath-Day.** Now the *Sabbath-Day* is the Day commonly called *Sunday*, or the *Lord's-Day*, which is every **ſeventh Day.** This Day we are to *keep holy*, that is, *ſpend* after a *holy* or *religious* Manner; and therefore we muſt not **in** or upon **it do any Manner of Work,** that is, any worldly Buſineſs, but that which is of abſolute Neceſſity to be done.

§ 2. This Duty of keeping the Sabbath-Day holy muſt be obſerved, not only by ourſelves, but alſo by **our Sons and our Daughters;** by **our Man-Servants and our Maid-Servants,** and by **the Stranger that is within our Gates,** that is, by every *Gueſt*, *Sojourner*, or *Boarder* in our Families: Yea, even **our Cattle** muſt on this Day be ſuffered to reſt from their Labours.

§ 3. The Reaſon of all this is, becauſe **in ſix Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh Day:** For there-

therefore it was that **the Lord bleſſed the ſeventh Day, and hallowed it,** that is, *ſet it apart*, or appointed it to *holy* or *religious* Uſes.

§ 4. We break this Commandment; *Firſt*, When we do thereupon uſe or exerciſe the Buſineſs of our *Trade* or *Calling*, provided the Exerciſe of ſuch Trade or Calling upon that Day be not of Neceſſity. *Secondly*, We break this Commandment, when we either refuſe or neglect going to Church on *Sundays*, when we are not prevented by any lawful Hindrance or Impediment, that is, by any Buſineſs of great Neceſſity or Importance *Thirdly*, We break this Commandment; when Church being over, we ſpend the remaining Part of the Day in playing about the Streets, or any other vain and unprofitable Diverſions, which ought rather to be employed in reading our Books, ſaying our Prayers, and ſuch like holy and religious Exerciſes. *Laſtly*, We moſt of all break this Commandment, when we ſpend this Day, or any Part of it, in Lewdneſs and Debauchery; as in *Gaming*, *Drunkenneſs*, *Whoredom*, and the like, as too many wicked and ungodly Perſons do.

§ 5. The *fifth* Commandment is, **Honour thy Father and thy Mother.** Now

to

to *honour* our Father and Mother, is to be *dutiful* to our Father and Mother; and he that does this, **his Days shall be long in the Land which the Lord his God giveth him**; that is, God will either give him a long Life here, or what is much better, will reward him with a greater Degree of Glory and Happiness hereafter.

§ 6. We break this Commandment; *First*, when we refuse to listen to the Advice of our Parents, or to obey their lawful Commands. *Secondly*, When we behave ourselves unkindly or disrespectfully towards them, either by Word or Deed; as for Instance, when we give them rude, saucy, or unmannerly Language; when we neglect or refuse to relieve them in their Necessities. In a Word, when we do not make it our constant Endeavours, to please, support and comfort them to the utmost of our Endeavour.

§ 7. The *sixth* Commandment is, **Thou shalt do no Murder**; that is, thou shalt not *spitefully* and *maliciously* take away, or be concerned in taking away the Life of any Man. The *seventh* is, **Thou shalt not commit Adultery**; that is, thou shalt not defile thy Body by any unchaste

unchaſte or unclean Action. The *eighth* is, **Thou ſhalt not ſteal**; that is, thou ſhalt not either ſecretly, or by open Violence, take away from another Man that which is his own.

§ 8. The *ninth* Commandment is, **Thou ſhalt not bear falſe Witneſs againſt thy Neighbour**; that is, thou ſhalt not accuſe any Man of any Crime, whereof thou doſt not know him to be guilty. The *tenth* and *laſt* is, **Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Aſs, nor any Thing that is his.** The Meaning of which is, that we muſt not fret or make ourſelves uneaſy for that which another Man has; much leſs muſt we endeavour to get it by unlawful Means.

SECT. 1.

1. *Which is the* Fourth *Commandment?*
2. *Which is the* Sabbath-day *to us* Chriſtians?
3. *How often does this Day return?*
4. *What is it to keep the Sabbath-day holy?*
5. *What* Work *is forbidden to be done upon the Sabbath-day?*

SECT. 2, 3.

1. *By whom muſt the Sabbath-day be kept* Holy?
2. *Whom*

2. *Whom do you understand by* the Stranger that is within our Gates?
3. *In what* Manner *must our* Cattle *be disposed of upon the Sabbath-day?*
4. *Why do we keep the Sabbath-day holy?*
5. *What do you mean when you say that the Lord* hallowed *the Seventh Day?*

SECT. 4.

1. *How many Ways may we be guilty of a Breach of this* Commandment?
2. *Which is the first Way?*
3. *May we upon* no *Account exercise the Business of our Trade or calling upon the Lord's Day?*
4. *Which is the* Second *Way?*
5. *May we* never *omit going to Church on the Lord's Day?*
6. *Which is the* Third *Way?*
7. *How ought we to spend the remaining Part of the Lord's Day?*
8. *Which is the* Fourth *and last Way of breaking this* Commandment?

SECT. 5, 6.

1. *Which is the* Fifth Commandment?
2. *What is it to* honour *our Father and Mother?*
3. *What* Reward *is here promised to those who do so?*
4. *What do you understand by that Promise?*
5. *How many Ways may we be guilty of a Breach of this* Commandment?
6. *Which is the* First, Second, &c.

SECT.

SECT. 7.

1. *Which is the* Sixth Commandment?
2. *When are we guilty of* Murder?
3. *Which is the* Seventh?
4. *When we are we guilty of* Adultery?
5. *Which is the* Eighth?
6. *What is it to* Steal?

SECT. 8.

1. *Which is the* Ninth *Commandment?*
2. *What is it to* bear falſe Witneſs againſt our Neighbour?
3. *Which is the* Tenth?
4. *What is the Meaning of this Commandment?*

SECTION IV.

Of the Sum *and* Subſtance *of the* Ten Commandments, *contained under our Duty* towards God, *and* towards *our* Neighbour?

CHAP. IX.

Of our Duty towards GOD.

§ 1. FROM theſe ten Commandments we chiefly learn two Things; that is, the Duties contained in them, may be reduced or brought under two *chief*

chief or *general* Heads, to wit, **our Duty towards God, and our Duty towards our Neighbour.**

§ 6. **Our Duty towards God,** is First, **To believe in him.** Secondly, **To fear him**; that is, to be afraid of those Punishments wherewith he will punish Sinners, and thereupon take Care not to offend him. Thirdly, **To love him**; which we must do **with all our Heart, with all our Mind, with all our Soul, and with all our Strength**; that is, a great deal more than we love any Thing else. Fourthly, **To give him Thanks**; that is, to have always in our Hearts a thankful Remembrance of his Mercies; and to shew forth the same, by behaving ourselves affectionately and dutifully towards him.

§ 3. It is our Duty, Fifthly, **To put our whole Trust in him**; that is, to be fully persuaded that he does, and always will do, that which is best and fittest to be done; and thereupon to be contented with our present Condition. Sixthly, **To call upon him**; that is, to *pray* to him in all our Wants. Seventhly, **To honour his holy Name and his Word.** Now, by God's *Word*, you are to understand, the *Scriptures*, or Books of the *Old* and *New*

New Teſtament, commonly called *The Bible*, which we *honour* when we read them frequently, ſoberly, reverently, with Attention and Regard to every Thing which is there either commanded or forbidden.

§ 4. Theſe are the chief or principal Heads of our Duty towards God; the Sum and Subſtance of all which is, that we muſt **worſhip and ſerve him truly all the Days of our Lives.**

SECT. 1.

1. *How many Things do we chiefly learn from the Commandments?*
2. *What are theſe* two?

SECT. 2.

1. *What is it to* fear *God?*
2. *How will they behave themſelves who* fear *God?*
3. *How muſt we* love *God?*
4. *What is it to love God* with all our Hearts, *&c.*
5. *What is it to give* Thanks *to God?*
6. *How will they* demean *themſelves who are truly* thankful?

SECT. 3, 4.

1. *What is it to* put our whole Truſt *in God?*
2. *How will they behave themſelves who* truſt *in God?*
3. *What is it to call* upon God?
4. *What do you mean by God's* Word?

5. *When*

5. *When do we honour God's* Word?
6. *What is the Sum and Subſtance of our* Duty *to* God?

CHAP. X.

Of our Duty towards our NEIGHBOUR *in general.*

§ 1. OUR Duty towards our Neighbour, conſiſts of ſeveral Branches, which may be divided into three Kinds or Sorts. The *firſt* Sort conſiſts of ſuch Duties as we owe to all Men in general. The *ſecond* conſiſts of ſuch Duties as we owe to *ſome particular Perſons*, who ſtand in a more near Relation to us. The *third* conſiſts of ſuch Duties as do more immediately concern *ourſelves*; that is, the Government of our Appetites, Luſts, or Paſſions; which Duties, becauſe they are ſeldom tranſgreſſed, without our being ſome Way or other hurtful to others, may therefore be well enough reckoned amongſt the Duties which we owe to our Neighbour.

§ 2. I begin with thoſe Duties which we owe to all Men. Now, theſe may all of them be reduced to this one, *viz.* to

to love them as ourſelves; that is, ſo far as is poſſible, as well as we love ourſelves, and **to do unto them, as we would they ſhould do unto us**; that is, to deal by them in all Caſes, as we ourſelves ſhould think it reaſonable to be dealt with, if we were in their Places, and they in ours.

§ 3. From this general Rule, ſeveral other more particular Directions do naturally follow. As *firſt*, That we **hurt no Body**, either **by Word or by Deed.** *Secondly*, That we **be true and juſt in all our Dealings.** *Thirdly*, That we **bear no Malice nor Hatred in our Hearts**; that is, that we do not deſign or wiſh any evil or hurtful Thing to any Man, upon the Account of any real or ſuppoſed Injury that he has done unto us, or becauſe we are angry with him. *Fourthly*, That we **keep our Hands from picking**; that is, from pilfering any little Thing, though of never ſo ſmall a Value, **and from ſtealing.** *Fifthly*, That we **keep our Tongues from evil ſpeaking, lying and ſlandering.** Now, we *ſlander* our Neighbour, when we *invent* or *raiſe* an evil Report of him, or ſpread ſuch a Report Abroad, either knowing it to be falſe, or not knowing it to be true,

true. We *ſpeak Evil* of our Neighbour, when we ſpread an evil, though true Report of him, without a juſt and reaſonable Cauſe.

SECT. 1.

1. *Of how many ſeveral Branches does our Duty towards our Neighbour conſiſt?*
2. *Which is the* First?
3. *Which is the* Second?
4. *Which is the* Third?

SECT. 2.

1. *What is that general Duty which we owe to* all *Men?*
2. *What is it to* love *our Neighbour* as ourſelves?
3. *What do you mean by doing unto our Neighbour* as we would they ſhould do unto us?

SECT. 3.

1. *What is it to bear* Malice *and* Hatred *in our Hearts?*
2. *What do you mean by* picking?
3. *When do we* ſlander *our Neighbour?*
4. *When do we* ſpeak Evil *of our Neighbour?*

CHAP. XI.

Of particular Duties, &c.

§ 1. THE Duties mentioned in the foregoing Chapter are ſuch as we owe to *all Men*. Thoſe which follow next, are ſuch as we owe to *particular Perſons*.

Perſons, upon the Account of ſome more near Relation which they ſtand in towards us.

§ 2. Of this Sort, is *firſt*, Our Duty towards **our Fathers and Mothers**, which is **to love, honour, and ſuccour** them. Now, to *ſuccour* our Parents, is to *aſſiſt*, *help*, or *ſupport* them to the utmoſt of our Powers in all Caſes where they ſtand in Need of our Aſſiſtance. *Secondly*, Our Duty towards **the King, and all that are put in** any Place of Power or **Authority under him**, which is, **to honour** them, that is, to pay them that *Reſpect* and *Reverence* which their ſeveral Stations do require; **and** alſo to **obey** them; that is, to do as they command us to do, in all Caſes, where they have Power or Authority to command us.

§ 3. Our Duty towards our **Governors, Teachers, and Maſters**, which is, **to ſubmit ourſelves to** them; that is, to have a due Regard to their Counſels, Admonitions, and Directions, and to obey all their juſt and reaſonable Commands. The ſame Duty we owe to our **ſpiritual Paſtors**, that is, to our *Pariſh Miniſters*, who are called *Paſtors*, becauſe they *feed us*; for a *Paſtor* ſignifies *one that feeds*; and they are called *ſpiritual*

Pastors, because they feed us with *spiritual Food*, that is, with the Word of God, by which our Souls are nourished and grow in Grace and Goodness. *Fourthly*, To these particular Duties, belongs the Duty which we owe to **our Betters**, that is, towards those Persons who are of a higher Rank, Quality, State, or Condition, than we ourselves. Our Duty towards such is **to obey** or behave **ourselves lowly and reverently**, that is, humbly and respectively **towards** them, as their Station require.

§ 4. The *third* and last Sort of Duties are such as relate to the Government of our Appetites, Lusts, or Passions; by which we are obliged, *First*, To keep our Bodies **in Temperance and Soberness**, that is, from all Excess, whether in eating, drinking, sleeping, or cloathing. *Secondly*, To keep our Bodies **in Chastity**, that is, from all immodest, filthy, and unclean Actions. *Thirdly*, We are bound also **not to covet nor desire other Men's Goods**, that is, not to be unreasonably fond or desirous of any thing which another Man has; **but to learn and labour truly** or honestly, **to get our own Living, and to do our Duties in that State of Life unto which it shall please**

God to call us. That is to say, whatsoever our Trade, Calling, or Employment in this Life may be, we must be diligent therein, and content with that Portion of good Things, which it shall please God to bestow upon us.

SECT. 1.

1. *What is our Duty towards our* Fathers *and* Mothers?
2. *What is it to* succour *our Parents?*
3. *What is our Duty towards the* King, *and all that are put in* Authority *under him?*
4. *What is it to* honour *these?*
5. *What is it to* obey *them?*
6. How far *are we to* obey *them?*

SECT. 2.

1. *What is our Duty towards our* Governors, Teachers, *and* Masters?
2. *What is it to submit ourselves to such?*
3. *What is our Duty towards our* Spiritual Pastors?
4. *Who are our* Spiritual Pastors?
5. *Why are they called* Pastors?
6. *Why are they called* Spiritual *Pastors?*
7. *What is that* Spiritual Food?
8. *What is our Duty to our* Betters?
9. *Who are our* Betters?

SECT. 3.

1. *What is it to keep our Bodies in* Temperance *and* Soberness?

2. *What is it to keep our Bodies in* Chaſtity?
3. *What is it* not to covet nor deſire other Mens Goods?
4. *What mean you when you ſay we muſt* learn, and labour truly to get our own Living, *&c.*

SECTION V.

Of the LORD'S PRAYER.

CHAP. XII.

Of the three firſt Petitions.

§ 1. I Have now gone through, and explained to you thoſe three Things which your Godfathers and Godmothers promiſed for us when we were baptized, and which we muſt take Care to perform, if we expect to be ſaved. But you are well to obſerve, and take Notice of this, that we **are not able to do theſe Things of ourſelves**, that is, by our own Strength, **without God's ſpecial Grace**, or Aſſiſtance; **which** Grace therefore **we muſt learn at all Times**, that is, upon all ſuitable or fitting Occaſions, **to call for by diligent Prayer.** Our Church Catechiſm does therefore here very wiſely require of

of us, that we be able to **ſay the Lord's Prayer**; which is as follows:

OUR Father which art in Heaven: hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth as it is in Heaven. Give us this Day our daily Bread; and forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us: And lead us not into Temptation; but deliver us from evil: For thine is the Kingdom and the Power, and the Glory, for ever and ever.

§ 2. This Prayer is, as it is here called, *The Lord's Prayer*, that is, it was made or compoſed by our Lord *Jeſus Chriſt*. It conſiſts of ſix general Petitions, that is, there are ſix general Things which we pray for in it. The *firſt* is, that God's **Name** may be **hallowed**. Now by the *Name* of God you are to underſtand *God himſelf*, and whatſoever does more immediately relate or belong to him, as his *Word*, his *Houſe*, his *Miniſters*, his *Ordinances*, and the like. By *hallowing*, you are here to underſtand the *treating* or *uſing* any *Perſon*, or *Thing* after a *holy* and *religious* Manner. Wherefore, what

we pray for in this Petition, is, that we and all Mankind may pay to God, and to every Perſon or Thing belonging to him, that Reſpect and Reverence which is due unto them.

§ 3. The *ſecond* Petition is, that God's **Kingdom** may **come.** Now, by God's *Kingdom*, you are to underſtand God's *Government*, both with reſpect to his Church or People here on Earth, and alſo with reſpect to his Kingdom of Glory hereafter. Wherefore what we aſk of God in this Petition, is, that he would enlarge the Number of the true and faithful Servants of *Jeſus Chriſt*, and make haſte to reward us all with everlaſting Glory.

§ 4. The *third* Petition is, that God's **Will** may **be done on Earth**; that is, that we and all Mankind may ſubmit to, or obey God's Will, and that ſo far as is poſſible, **as it is in Heaven**, i. e. with the ſame Readineſs, Conſtancy, and Chearfulneſs, wherewith it is obeyed by the *Saints* and *Angels* in Heaven.

§ 5. Theſe are the three firſt Petitions; and the Sum and Subſtance of what we pray for in them all, is, **That God would ſend his Grace unto us, and to all People, that we may worſhip, ſerve, and obey him as we ought to do.**

SECT.

SECT. 1.

1. *Are we able to fulfil theſe* Commandments of ourſelves, *by our own Strength?*
2. *How then muſt we be enabled?*
3. *What muſt we do to obtain* God's Grace?

SECT. 2.

1. *Why is this Prayer, called the* Lord's Prayer?
2. *Of how many general Petitions does it conſiſt?*
3. *Which is the* Firſt?
4. *What do you underſtand by the* Name of God?
5. *What do you mean by* hallowing?
6. *What therefore do we pray for in this Petition?*

SECT. 3.

1. *What is the* Second Petition?
2. *What do you underſtand by* God's Kingdom?
3. *What therefore do you aſk in this Petition?*

SECT. 4, 5.

1. *What is the* Third Petition?
2. *What do you mean when you pray that* God's Will may be done in Earth as it is in Heaven?
3. *What is the Sum and Subſtance of what we pray for in theſe* three *firſt Petitions.*

CHAP. XIII.

Of the three laſt Petitions.

§ 1. THE *fourth* Petition is, that God would **give us this Day our Daily Bread**, that is, that he would give us every Day what is neceſſary for the Support and Comfort of our Bodies. The *fifth* is, that God would **forgive us our Treſpaſſes**, or Sins; which Favour we aſk, and therefore can expect no otherwiſe, than if **we forgive them that treſpaſs againſt**, or offend us. The *ſixth* and laſt Petition is, that God would **not lead us into Temptation, but deliver us from Evil**; that is, that he would preſerve us from the Snares and Temptations of the Devil, and from every Thing that may be hurtful either to our Bodies or our Souls.

§ 2. The Sum and Subſtance of what we pray for in theſe three laſt Petitions, our Catechiſm has well expreſſed in theſe Words, namely, that **God would ſend us all Things that be needful, both for our Souls and Bodies: That he would be merciful unto us, and forgive**

us our Sins: And that it would please him to save and defend us in all Dangers ghostly, that is, *spiritual*, and bodily: And that he would keep us from all Sin and Wickedness, and from our ghostly Enemy the Devil, and from everlasting Death.

§ 3. Now because we trust, that is, firmly believe that God, out of his infinite Goodness and Mercy, through or for the Sake of our Lord Jesus Christ, *will* do this, that is, will grant all these Things which we have prayed for, we therefore conclude this Prayer, by saying Amen, that is, so be it, or so let it be unto me as I have prayed. And this we have great Reason to do, seeing we pray to God our heavenly Father, who is the Giver of all Goodness, whose is the Kingdom, and the Power, that is, who is the King of Heaven and Earth, and can do what he pleases; and to whom therefore all Praise and Glory belong for ever and ever.

SECT. I.

1. *What is the* Fourth *Petition?*
2. *What do you mean by our* daily Bread?
3. *What is the* Fifth *Petition?*
4. *Upon what Condition do we ask that God would* forgive us our Trespasses?

5. *What*

5. *What is the* Sixth *and laſt Petition?*
6. *What do you aſk of God in this Petition?*

SECT. 2.

1. *What is the Sum and Subſtance of what we pray for in theſe* three *laſt Petitions?*
2. *What do you mean by* Ghoſtly Dangers?
3. *Who is our* Ghoſtly Enemy?

SECT. 3.

1. *What do you mean by* Amen?
2. *Why do you conclude this Prayer by ſaying* Amen?
3. *What Reaſon have you to believe that God* of his infinite Mercy and Goodneſs, through our Lord Jeſus Chriſt, *will grant all theſe Things that you have prayed for?*

SECTION VI.

Of the SACRAMENTS.

CHAP. XIV.

Of the Sacraments *in general.*

§ 1. THE Sacraments which Chriſt has ordained, that is, commanded or appointed to be uſed in his Church, are

are in Number **only two**; whereof **Baptism** is one, **and the Supper of the Lord** the other.

§ 2. These Sacraments are both of them **generally necessary to Salvation**, that is, they are *most commonly*, or *for the most Part only*, necessary to Salvation. For sometimes these Sacraments are not to be had for want of such a Person as has Power and Authority to administer them, or by Reason of some other necessary Impediment or Hindrance; in which Case we charitably believe, that Men may be saved without them, but no Man can without Hazard of his Salvation, refuse or neglect to use them, who has the Opportunity of partaking of them.

§ 3. To make a Sacrament, these four Things are required, that is to say, *First*, There must be **an outward** Use or Application of something to our Bodies, which is **visible**, that is, which may be seen with our Eyes. *Secondly*, That which is thus outwardly and visibly used or applied to our Bodies, must be used as a **Sign or Signification of an inward and spiritual Grace given unto us**, that is, of some Spiritual *Favour* or *Blessing* which we receive from God. *Thirdly*, The Use of this outward and visible Sign,

Sign, must have been **ordained** or commanded **by Christ himself.** *Fourthly*, This outward and visible Sign must have been ordained **as a Means whereby**, that is, as something by Virtue whereof **we receive the same** spiritual Grace, **and as a Pledge to assure us** that we are Partakers **thereof.**

§ 4. In a Sacrament therefore there are two Things considerable, namely, **the outward and visible Sign**, which is *the Sacrament itself*; **and the inward and spiritual Grace**, which is *the Thing signified* by the Sacrament.

SECT. 1, 2.

1. *How many* Sacraments *has Christ ordained?*
2. *What are these two?*
3. *What mean you when you say of these* Sacraments, *that they are* generally necessary?
4. *May a Man be saved without the Use of the* Sacraments, *supposing they are not to be had?*
5. *But is there not great Danger in neglecting or refusing to make use of them when they may be had?*

SECT. 3, 4.

1. *How many Things are required to make a* Sacrament?
2. *Which is the* First?
3. *What mean you by* visible?

4. *Which*

4. *Which is the* Second?
5. *What do you mean by an* inward and ſpiritual Grace?
6. *Which is the* Third?
7. *Which is the* Fourth?
8. *What Things are chiefly to be conſidered in a* Sacrament?

CHAP. XV.

Of the Sacrament of Baptiſm.

§ 1. NOW in the firſt of the Two Sacraments above-mentioned, namely, the Sacrament of **Baptiſm, the outward and viſible Sign,** is, **Water, wherein,** or with which **the Perſon** upon whom the Sacrament is adminiſtered, **is baptized** or waſhed **in the Name of the Father, and of the Son, and of the Holy Ghoſt:** That is, when any one is baptized, he who baptizes him, either dips him in Water, or pours Water upon him, ſaying theſe Words, *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

§ 2. **The inward and ſpiritual Grace,** or the Thing ſignified by this Sacrament, is,

is, a Death unto a State of Sin, and a new Birth unto a State of Righteousness: That is, this outward washing of our Bodies with Water, signifies, or represents unto us, that our Souls are now washed from the Guilt of all our past Sins, and that we are hereupon taken into a State of Favour and Acceptance with God. Which Benefit, Baptism is not only a Sign of, but actually conveys to us: For, whereas we were by Nature born in Sin, and so were the Children of Wrath, that is, liable to God's Anger and Displeasure, we are hereby, by being baptized, made Children of Grace; that is, as you have before been taught, we are taken into a Covenant of Mercy with God, and made his Children and Favourites.

§ 3. To qualify or fit Persons to be baptized, two Things are required, namely, Repentance and Faith. *Repentance* is that whereby we forsake Sin, or the Forsaking of Sin; *Faith* is that whereby we stedfastly believe, or a stedfast Belief of the Promises of God made to us in that Sacrament. Now, the Promises made to us in that Sacrament are in general, that if we will serve God, and keep his Commandments, he will for the

the Sake of Jeſus Chriſt, pardon all our Sins, and make us Partakers of everlaſting Happineſs.

§ 4. But you will aſk, if *Faith* and *Repentance* be neceſſary to qualify a Perſon to be baptized, how comes it to paſs that **Infants are baptized, when by reaſon of their tender Age, they cannot perform them,** that is, are not capable either of *believing* or *repenting?* To which I anſwer, that notwithſtanding all this, Infants may be baptized, **becauſe they promiſe them both,** that is, both *Faith* and *Repentance*, **by their Sureties,** or their *Godfathers* and *Godmothers*; **which Promiſe they,** that is, the Children **themſelves, when they come to Age,** or Years of Diſcretion, **are bound to perform.**

SECT. 1, 2.

1. *What is the* outward and viſible Sign *in the* Sacrament of Baptiſm?
2. *How is Baptiſm performed?*
3. *What is the* inward and ſpiritual Grace *in the* Sacrament of Baptiſm?
4. *How do you explain this?*
5. *Does* Baptiſm *actually convey this Benefit to us?*
6. *What mean you by being the Children of* Wrath?
7. *What by being the* Children of Grace?

SECT.

SECT. 3, 4.

1. *What is required to qualify or fit Persons for* Baptism?
2. *What is* Repentance?
3. *What is* Faith?
4. *What are the Promises made to us in this* Sacrament?
5. *But if* Repentance *and* Faith *be necessary to qualify Persons for* Baptism, *how then comes it to pass that Infants are* baptized, *who by reason of their tender Age are not capable either of* believing *or* repenting?
6. *What do Infants promise by their* Sureties?
7. *Who are these* Sureties?
8. *Are Infants bound to perform what their* Godfathers *and* Godmothers *promise for them?*
9. *When are they bound to perform this?*

CHAP. XVI.

Of the Sacraments of the Lord's Supper.

§ 1. THE other Sacrament is that of the **Lord's Supper**, which **was ordained for the continual Remembrance**, that is, that we might continually be put in Mind **of the Sacrifice of the Death of Christ, and of the Benefits** which

which we receive thereby, that is, by that Sacrifice.

§ 2. The outward and viſible Sign in this Sacrament, is Bread and Wine, which we therefore eat and drink, becauſe the Lord Jeſus Chriſt hath commanded them to be received, that is, to be *eat* and *drank* in Remembrance of him. The inward *Thing*, or that which is ſignified, or repreſented by this Sacrament, is the Body and Blood of Chriſt, which, as to the Fruit or Effects thereof, are verily and indeed taken and received in the Lord's Supper.

§ 3. The Body and Blood of *Chriſt*, I ſay, are received in the Lord's Supper only as to the *Fruits* or *Effects* thereof: For you muſt not ſuppoſe that we do with our Mouths eat the *real Fleſh*, and drink the *real Blood* of our Lord and Saviour *Jeſus Chriſt:* No, what we *eat* is *Bread*, and what we *drink* is *Wine*; and by doing this according to Chriſt's Commandment, in Remembrance of his Death and Sufferings, all the Benefits which he thereby purchaſed, are made ſure, and conveyed to us. For Inſtance, we obtain Pardon and Forgiveneſs of all our paſt Offences; we obtain likewiſe the Grace or Aſſiſtance of God's Spirit, by which

which our **Souls are strengthened and refreshed,** in like manner as our **Bodies are** strengthened and refreshed **by the Bread and Wine.**

§ 5. These are **the Benefits whereof we are Partakers** by this Sacrament; which *Benefits*, however, are not bestowed upon all who may chance to receive it, but only upon the **Faithful,** that is, upon those who receive it *worthily*. Now to qualify Men to receive this Sacrament *worthily*, it is **required,** that they **examine themselves,** *First*, **Whether they repent them truly of their former Sins, and stedfastly purpose to lead a new Life.** *Secondly*, Whether they **have a lively Faith in God's Mercy** to Mankind, **through** the Merits and Satisfaction of Jesus **Christ,** together **with a thankful Remembrance of his Death.** *Thirdly*, Whether they **be in Charity with all Men,** that is, whether they do not wish or design Hurt to any Man, but are disposed or ready to do Good to all Men, Enemies as well as Friends. If they have all these Qualifications, they are fit to receive this Sacrament, and not otherwise.

SECT.

SECT. 1, 2.

1. *For what End was the Sacrament of the* Lord's Supper *ordained?*
2. *What is the* outward *and* viſible Sign *in this* Sacrament?
3. *Why do we eat* Bread *and drink* Wine *in Remembrance of Chriſt?*
4. *What is the* inward Part *or* Thing *ſignified by this Sacrament?*
5. *Are the* Body *and* Blood *of Chriſt verily and indeed taken and received in the* Lord's Supper?
6. *How are they verily and indeed taken and received?*

SECT. 3, 4.

1. *Do we in the Sacrament of the* Lord's Supper *with our Mouths eat the real* Fleſh, *and drink the real* Blood, *of our Saviour Jeſus Chriſt?*
2. *What then do we eat and drink?*
3. *What do we gain by doing this?*
4. *Explain this to me more particularly.*
5. *Are theſe* Benefits *beſtowed upon all who at any Time receive the* Lord's Supper?
6. *Who are the Faithful?*
7. *What is required in order to a worthy* Receiving *of the* Lord's Supper?
8. *In what Particulars ought a Man to examine himſelf?*
9. *What is it to be in Charity with all Men?*

10. *Are we fit to receive the Sacrament of the* Lord's Supper, *if any of theſe Qualifications be wanting?*

SECTION VII.

Of CONFIRMATION.

CHAP. XVII.

§ 1. I Have now explained to you the **Catechiſm** of the Church of *England*; which Catechiſm **every Perſon** is required to **learn before he be brought to be confirmed by the Biſhop**; and confirmed every Perſon ought to be, before he offers himſelf at the Lord's Table; our Church having expreſsly enjoined, that *none ſhall be admitted to the holy Communion*, that is, ſuffered to receive the Sacrament of the Lord's Supper, *until ſuch Time as he be confirmed, or be ready and deſirous to be confirmed.*

§ 2. The Reaſon why it is neceſſary that every Perſon ſhould learn this Catechiſm before he be brought to be confirmed, you will eaſily underſtand when you are taught

taught what it is that every one promiſes at the Time when he is confirmed, which is the very ſame Thing that his Godfathers and Godmothers did before promiſe for him when he was baptized. For when any one comes to be confirmed by the Biſhop, the Biſhop aſks him, Whether *he does in the Preſence of God, and of the Congregation then preſent, renew the ſolemn Promiſe and Vow that was made in his Name at his Baptiſm, ratifying and confirming the ſame Promiſe and Vow in his own Perſon*, &c. To which Queſtion, the Perſon to be confirmed anſwers, *I do.* Wherefore, ſeeing every Perſon, when he comes to be confirmed, does promiſe for himſelf, that which his Godfathers and Godmothers promiſed for him when he was baptized; and no Man can promiſe any Thing without underſtanding firſt of all, what that is which he promiſes; it is therefore neceſſary that this Catechiſm, which inſtructs us what that is which our Godfathers and Godmothers promiſed for us when we were baptized, ſhould be learned by every one before he be brought to be confirmed.

§ 3. The Perſons who are brought to be confirmed, having thus promiſed that they will perform what their Godfathers and Godmothers before promiſed for them, the

Biſhop after this *confirms* them; and prays to God to give them Grace to enable them to do as they have promiſed; ſaying theſe Words, *Defend, O Lord, theſe thy Servants with thy heavenly Grace, that they may continue thine for ever, and daily increaſe in thy Holy Spirit more and more, until they come to thine everlaſting Kingdom.*

SECT. 1, 2, 3.

1. *Is every Perſon to learn this* Catechiſm *before he be brought to be* confirmed?
2. *Ought every one to be* confirmed *before he receives the Sacrament of the* Lord's Supper?
3. *Why ſo?*
4. *What does every Perſon promiſe when he is* confirmed?
5. *What does the Biſhop aſk the Perſon to be* confirmed?
6. *What Anſwer does the Perſon to be* confirmed *make to the Biſhop?*
7. *What does the Biſhop do after this?*
8. *How does the Biſhop confirm any Perſon?*
9. *In what Words does the Biſhop pray?*

The End of the Firſt Part.

THE
Young Chriſtian Inſtructed.

PART II.

Wherein the ſeveral Points of Doctrine, contained in the foregoing Expoſition, are confirmed by the Texts of Scripture.

[Note, *That the Chapters in this Second Part are numbered according, and anſwer exactly, to the Chapters in the Firſt.*

CHAP. I.

POINTS.

1. THAT Baptiſm makes us Members of Chriſt. 2. That every Member of Chriſt is a Child of God. 3. That every Child of God is an Inheritor of the Kingdom of Heaven.

PROOFS.

Joh. i. 12. *As many as* * *received him, to them* † *gave he Power to become the Sons of God.*

Matt. xxviii. 19. *Go ye, and* ‡ *teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt,* Eph. v. 30. ** *We are Members of his Body.*

Rom. viii. 16, 17. *We are the Children of God; and if Children, then Heirs.*

CHAP. II.

POINTS.

1. THAT we muſt renounce the Devil and all his Works. 2. That we muſt renounce the Pomps and Vanities of the World. 3. And alſo the ſinful Luſts of the Fleſh.

PROOFS.

* *Received him.*) Embraced the Faith of Chriſt, became *Proſelytes* to him by Baptiſm, and ſo were Members of his Body. † *Gave be Power,* &c.) They thereby became the Sons of God. ‡ *Teach.*) Make *Diſciples* or *Proſelytes,* by baptizing. ** *We are.*) All we who are Chriſtians, *i. e.* have been made Proſelytes to Chriſt by Baptiſm. See *Gal.* iii. 27.

PROOFS.

1 Joh. ii. 15. * *Love not the World, nor the Things that are in the World; if any Man love the World, the Love of the Father is not in him.*

Jam. iv. 17. † *Reſiſt the Devil.* Eph. v. 11. *Have no Fellowſhip with the* ‡ *unfruitful* ** *Works of Darkneſs.*

Rom. viii. 13. *If ye* †† *live after the Fleſh,* § *ye ſhall die.* Chap. xiii. 14. *Make no Proviſion for the Fleſh, to fulfil the Luſts thereof.*

POINTS.

4. That we muſt believe all the Articles of the Chriſtian Faith. 5. That we muſt keep God's Commandments. 6. That it is owing to the free Mercy of God, through Jeſus Chriſt, that he is pleaſed to give us the Kingdom of heaven upon our Performance of theſe Conditions.

* *Love not.*) Do not love the World ſo much, as for the Sake of any Thing therein to commit Wickedneſs. † *Reſiſt.*) Do not yield to his Temptations. ‡ *Unfruitful.*) Wicked. ** *Works of Darkneſs.*) Works of the Devil, who is the Prince of Darkneſs. †† *Live after the Fleſh.*) Fulfil the Luſts of the Fleſh. § *Ye ſhall die*) Ye ſhall be damned everlaſtingly.

PROOFS.

Tit. iii. 5. *Not by Works of Righteouſneſs which we have done, but according to his Mercy he ſaved us.* Rom. vi. 23. *The Gift of God is eternal Life, through Jeſus Chriſt our Lord.*

Joh. iii. 36. *He that* * *believeth on the Son, hath everlaſting Life; and he that believeth not the Son, ſhall* † *not ſee Life, but the Wrath of God abideth on him.*

Matt. xix. 17. *If thou wilt enter into Life, keep the Commandments.*

CHAP. III.

POINTS.

1. THAT God was the Maker of Heaven and Earth. 2. That he is a Spirit. 3. That he is Everlaſting. 4. That he is Almighty.

PROOFS.

Pſ. xc. 2. *From everlaſting to everlaſting thou art God.*

Heb.

* *Believe on the Son.*) i. e. So believeth on him, as to embrace his Doctrines. † *Not ſee Life.*) Shall not be ſaved.

Heb. iii. 4. *He that built all Things is God.*

Matt. xix. 26. *With God all Things are poſſible.*

John iv. 24. *God is a Spirit.* 1 Tim. vi. 16. *Whom no Man hath ſeen, or can ſee.*

POINTS.

5. That God is moſt wiſe. 6. Moſt juſt. 7. Moſt holy. 8. Moſt merciful. 9. But one.

PROOFS.

Dan. xi. 14. *The Lord our God is righteous in all his Works that he doth.*

Heb. iv. 13. *All Things are naked and open to the Eyes of him.* 1 Chron. xxviii. 9. *The Lord ſearcheth all Hearts, and underſtandeth all the Imaginations.*

1 Cor. viii. 4. *There is none other God but one.*

Pſ. lxxxvi. 15. *God is full of Compaſſion, and gracious; long-ſuffering, and plenteous in Mercy.*

Hab. i. 13. *God is of purer Eyes* * *than to behold Evil, and cannot look at Iniquity.*

---

* *Than to behold Evil.*) i. e. Than to look upon it with any Sort of Liking or Approbation.

CHAP. IV.

POINTS.

1. THAT Jeſus Chriſt is the only Son of God. 2. That he was conceived by the Holy Ghoſt. 3. That he was born of the Virgin *Mary*. 4. That he ſuffered under *Pontius Pilate*.

PROOFS.

Matt. i. 18, 25. *The Birth of Jeſus Chriſt was on this wiſe. When as his Mother* Mary * *was eſpouſed to* Joſeph, *before they* † *came together, ſhe was found with Child — and he* (Joſeph) ‡ *knew her not till ſhe had brought forth her firſt-born Son, and he called his Name* Jeſus.

Matt. viii. 20. *The Son of Man* ** *hath not where to lay his Head.* Luke iv. 29. His own Country-Men *led him to the Brow of the Hill whereon*

* *Was eſpouſed.*) i. e. *Contracted,* or, as we ſay, *made ſure to Joſeph.* † *Came together.*) were married. ‡ *Knew her not.*) Did not lie with her. ** *Hath not where to lay his Head.*) Jeſus was ſo poor, that he had ſcarce a Houſe to hide himſelf in.

whereon their City was built, that they might caſt him down headlong. Matt. xxvii. 26, *to* 34. Pilate * *ſcourged Jeſus.* The Soldiers † *platted a Crown of Thorns, and put it on his Head; ſtripped him, ſpit upon him, ſmote him on the Head, and mocked him.*

Matt. i. 20. *The Angel of the Lord appeared unto* Joſeph, *ſaying, Fear not to take unto thee* Mary *thy Wife; for that which is conceived in her, is of the Holy Ghoſt.*

Luke i. 35. *The Holy Ghoſt ſhall come upon thee,* (Mary) *and the Power of the Higheſt ſhall overſhadow thee; therefore alſo* ‡ *that holy Thing which ſhall be born of thee, ſhall be called the Son of God.* John iii. 18. Jeſus calls himſelf, *The only begotten Son of God.*

POINTS.

5. That Jeſus Chriſt was crucified. 6. That he died. 7. That he was buried. 8. That he roſe again from the Dead.

PROOFS.

Matt. xxvii. 50. *Jeſus, when he had cried with a loud Voice,* ** *gave up the Ghoſt.*

Matt.

---

* *Scourged.*) Whipped. † *Platted.*) Made. ‡ *That holy Thing.*) That holy Child. ** *Gave up the Ghoſt.*) Reſigned his Soul to God. Died.

Matt. xxvii. 33, 35. *And when they were come to a Place called* Golgotha,——*they crucified him.*

Matt. xxviii. 5, 6. *And the Angel——ſaid unto the Woman,* —— *I know that ye ſeek Jeſus which was crucified; he is not here, for he is riſen.* Mark xvi. 9, 14. *When Jeſus was riſen,* ——*he appeared firſt to* Mary Magdalen,——— *afterwards he appeared unto the Eleven, as they ſat at Meat.*

Mark xv. 43, 46. Joſeph of Arimathea—— *came*——*unto* Pilate, *and craved the Body of Jeſus*——*and took him down, and*——— *laid him in a* * *Sepulchre.*

POINTS.

9. That Jeſus Chriſt aſcended into Heaven, and ſitteth at God's Right Hand. 10. That he ſhall come from thence. 11. And ſhall judge the Quick and the Dead.

PROOFS.

Mark xvi. 19. *So then, after the Lord had ſpoken unto them, he was received up into Heaven, and ſat on the Right Hand of God.*

2 Cor. v. 10. *For we muſt all appear before the Judgment-Seat of Chriſt, that every one may* † *receive the Things done in his Body, according*

* *Sepulchre.*) Grave.

† *May receive the Things done in his Body.*) i. e. May be rewarded as he deſerves.

according to what he hath done, whether it be good or bad.

1 Theſſ. iv. 16. *The Lord* (Jeſus) *himſelf ſhall deſcend from Heaven.*

CHAP. V.

POINTS.

1. THAT the Holy Ghoſt is a Perſon. 2. That he is a Perſon diſtinct from the Father and the Son. 3. That he is God.

PROOFS.

Acts v. 3, 4. Peter *ſaid*, Ananias, *why hath* Satan *filled thine Heart, to lye to the Holy Ghoſt? ——Thou haſt not lyed unto Men, but unto God.*

Joh xiv. 26. *The Comforter, which is the Holy Ghoſt,——ſhall teach you all Things.* Chap. xiv. 8. *And when he* (the Holy Ghoſt) *is come, he will reprove the World of Sin——He will guide you into all Truth——He will ſhew you Things to come.*

Joh. xv. 26. *When the Comforter is come whom I will ſend unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he ſhall teſtify of me.* 2 Cor. xiii. 14. *The Grace of our Lord Jeſus, and the Love of God, and the Communion of the Holy Ghoſt, be with you,* &c.

POINTS.

POINTS.

4. That there always has been, from the Beginning of the Goſpel, and to the End of the World always will be, a Catholic Church. 5. That this Catholic Church conſiſts, or is made up, of many Members, united or joined together in one Body or Society, under Chirſt the Head, or ſupreme Law-giver. 6. That the Band of Union, or that by which theſe Members are united into one Body or Society, is, their profeſſing the ſame Faith, and being ſubject to the ſame ſpiritual Laws.

PROOFS.

1 Cor. xii. 12. *As the Body is one, and hath many Members, and all the Members of that one Body being many, are one Body; ſo alſo is* * *Chriſt. For, by one Spirit we are all baptized into one Body.* Eph. i. 22, 23. *The Church, which is his* (Chriſt's) *Body.* Chap. v. 23. *Chriſt is the Head of the Church.*

Eph.

* *Chriſt.*) The Church of Chriſt.

Eph. iv. 3, 4, 5, 6. *Keep the Unity of the Spirit in the Bond of Peace. There is one Body and one Spirit, even as ye are called in one Hope of your Calling; one Lord, one Faith, one Baptiſm.* 1 Cor. i. 10. *I beſeech you, Brethren, by the Name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame Thing, and that there be no Diviſions among you; but that ye be perfectly joined together in the ſame Mind, and in the ſame Judgment.*

Matt. xvi. 18. *Thou art* Peter, *and upon this Rock I will build my Church, and* * *the Gates of Hell ſhall not prevail againſt it.*

POINTS.

7. That through the Merits of Jeſus Chriſt, God will forgive us our Sins, if we repent. 8. That the Bodies of all thoſe who are dead, and ſhall die, ſhall come to Life again. 9. That good Men ſhall, after the Reſurrection, live for ever in a State of Happineſs, and the Wicked in a State of Miſery.

PROOFS.

---

* *The Gates of Hell ſhall not prevail.*) The Devil ſhall not be able with all his Power to deſtroy it.

PROOFS.

Matt. xxv. 46. *And theſe* (the Wicked) *ſhall go away into everlaſting Puniſhment; but the Righteous into Life eternal.*

Eph. i. 7, 8. *In whom we have Redemption through his Blood, even the Forgiveneſs of Sins.* Acts iii. 19. *Repent, and be converted, that your Sins may be* * *blotted out.*

Joh. v. 28, 29. *The Hour is coming, in the which all that are in the Graves ſhall hear his* (Chriſt's) Voice, *and ſhall* † *come forth.* Acts xxiv. 15. *There ſhall be a Reſurrection of the Dead, both of the juſt and unjuſt.*

CHAP. VI.

POINTS.

1. THAT there was with God, from all Eternity, a certain Perſon called the WORD, which *Word was* and is GOD. 2. That this *Word* was *made Fleſh*, that is, was joined to the Man Chriſt Jeſus, who thereby became

---

* *Blotted out.*) Forgiven. † *Come forth.*) Come to Life again.

became both God and Man in one Perſon. 3. That though the Father is God, the Son God, and the Holy Ghoſt God; yet there are not three Gods, but one God.

PROOFS.

Joh. i. 14. *And the Word was made Fleſh, and dwelt amongſt us, and we beheld his Glory, the Glory as of the only Begotten of the Father, full of Grace and Truth.*

Joh. i. 1, 3. **In the Beginning was the Word, and the Word was with God, and the Word was God. All Things were made by him, and without him was not any Thing made that was made.*

1 Joh. v. 7. *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe Three are One.* 1 Cor. viii. 4. *There is none other God but one.*

POINTS.

4. That Jeſus Chriſt ſuffered and died, to redeem Mankind from eternal Death. 5. That by his Death and Sufferings, he hath made a full Satisfaction for the Sins of the whole World; ſo

* *In the Beginning.*) From all Eternity.

ſo that every Man's Sins ſhall be forgiven him, and he ſhall have eternal Life, if he believes in Chriſt, and obeys his Commandments. 6. That no Man can believe in Chriſt, and obey his Commandments, without the Grace or Aſſiſtance of God's Spirit. 7. That God will give ſufficient Grace to all who aſk him for it.

PROOFS.

Col. i. 19, to 23. *It pleaſed the Father that in him* (Chriſt) *ſhould all Fulneſs dwell, and (having made Peace through the Blood of his Croſs) by him to reconcile* * *all Things to himſelf*——*And you that were ſome Time*——*Enemies in your Mind, by wicked Works, yet now hath he reconciled in the Body of his Fleſh through Death, to preſent you holy and unblameable*——*in his Sight, if he continue in the Faith,*——*and be not moved away from the Hope of the Goſpel.* Ver. 14. *In whom* (Chriſt) *we have Redemption through his Blood, even the Forgiveneſs of Sins.* Joh. vi. 40. *And this is the Will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting Life.* Matt. xix. 16. *If thou wilt enter into Life, keep the Commandments.*

Luke

* *All Things.*) All Mankind.

Luke xi. 13. *If ye then, being evil, know how to give good Gifts unto your Children, how much more ſhall your heavenly Father give the holy Spirit to them that aſk him?*

Mark x. 45. * *The Son of Man came to give his Life for a Ranſom* † *for many.* 1 Tim. ii. 5. *Jeſus Chriſt gave himſelf a Ranſom for all.* 1 Joh. ii. 1, 2. *Jeſus Chriſt is the Propitiation,* ——*for the Sins of the whole World.*

Joh. vi. 44. *No Man can* ‡ *come to me, except the Father which hath ſent me* ** *draw him.* 2 Cor. iii. 5. *Our* †† *Sufficiency is of God.* Joh. xv. 5. *Without me ye can do* ‡‡ *nothing.*

CHAP. VII.

POINTS.

1. THAT we muſt not deny the Being of a God. 2. That we muſt not blaſpheme God. 3. That we muſt not pay religious Worſhip to any but God.

F PROOFS.

* *The Son of Man.*) Jeſus Chriſt. † *For many.*) For all. ‡ *Come unto me.*) Believe in me. ** *Draw him.*) Bring him by his Grace. †† *Sufficiency.*) Power to do our Duty. ‡‡ *Nothing.*) No good Thing.

PROOFS.

Rom. i. 20. *The * inviſible Things of him,* (God) *from the Creation of the World, are clearly ſeen,——even his eternal Power and Godhead. So that † they are without Excuſe.* Pſal. xiv. 1. *The ‡ Fool hath ſaid in his Heart, There is no God.*

Matt. iv. 10. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* Deut. vi. 13. *Thou ſhalt fear the Lord thy God, and ſerve him, and ** ſhalt ſwear by his Name.* Col. ii. 18. *Let no Man beguile you of your Reward in——worſhipping of Angels.*

Matt. xv. 19, 20. *Out of the Heart proceed evil Thoughts ——— Blaſphemies: Theſe are the Things which defile a Man.* Levit. xxiv. 16. *He that blaſphemeth the Name of the Lord, ſhall ſurely be put to Death.*

POINTS.

4. That we muſt not uſe God's Name lightly and wantonly, by crying

---

* *Inviſible Things.*) Such Things as are not to be ſeen, as the *Godhead*, or *Divine Being, which no Man hath ſeen, or can ſee.* † *They are without Excuſe.*) Thoſe who deny God, are moſt deſperately wicked. ‡ *Fool.*) Wicked Man. ** *Shalt ſwear.*) When thou ſweareſt, thou muſt ſwear by him, and by him alone.

ing out, *O Lord, O God*, &c. at every Turn. 5. That we muſt not curſe. 6. That we muſt not ſwear falſly. 7. Nor vainly.

PROOFS.

Matt. v. 34, 37. *Swear* * *not at all,——but let your Communication be yea, yea, and nay, nay.*

Pſal. cix. 9. *Holy and* † *Reverend is his Name.*

Levit. xix. 12. *Ye ſhall not ſwear by my Name falſly.* Matt. v. 33. *Thou ſhalt not forſwear thyſelf.*

Rom. xii. 14. *Bleſs, and curſe not.*

CHAP. VIII.

POINTS.

1. THAT we muſt fear God. 2. That we muſt love God. 3. That we muſt pray to God. 4. That we muſt give Thanks to God. 5. That we muſt truſt in God. 6. That

* *Not at all.*) Not at all in your ordinary Diſcourſe or Communication. † *Reverend.*) To be honoured or reverenced.

That we muſt diligently read and obey his Word.

PROOFS.

Phil. iv. 6. *Be* * *careful for nothing, but in every Thing by Prayer and Supplication let your Requeſts be made known unto God.*

1 Pet. ii. 17. *Fear God.*

Eph. v. 20. *Giving Thanks always for all Things unto God.*

Mark xii. 30. *Thou ſhalt love the Lord thy God, with all thy Heart, with all thy Mind, with all thy Soul, and with all thy Strength.*

Deut. vi. 6, 7. *And theſe Words which I command thee* ——— *ſhall be in thine Heart, and thou ſhalt teach them diligently unto thy Children; and ſhalt talk of them, when thou ſitteſt in thine Houſe, when thou walkeſt by the Way, when thou lieſt down, and when thou riſeſt up.* Jam. i. 22. *Be ye Doers of the Word, and not Hearers only.*

Iſa. xxvi. 4. *Truſt ye in the Lord for ever; for in the Lord* Jehovah *is everlaſting Strength.*

---

* *Careful.*) Anxious, ſollicitous, over-careful.

CHAP. IX.

POINTS.

1. THAT we muſt love our Neighbour as ourſelves. 2. That we muſt do unto all Men as we would they ſhould do unto us. 3. That we muſt hurt no Body. 4. That we muſt be true and juſt in our Dealings.

PROOFS.

Luke iii. 14. * *Do Violence to no Man.*

Rom. xiii. 7. *Render———to all their Dues.*

1 Theſſ. iv. 6. *Let no Man † go beyond, or defraud his Brother in any Matter.*

Jam. ii. 8. *Thou ſhalt love thy Neighbour as thyſelf.* Matt. xxii. 39.

Matt. vii. 12. *All Things whatſoever ye would that Men ſhould do unto you, do ye even ſo unto them.*

POINTS.

5. That we muſt not bear Malice. 6. That we muſt not ſteal. 7. That we

* *Do Violence.*) Hurt no Man. † *Go beyond.*) Overreach, cheat.

we muſt not ſpeak Evil. 8. That we muſt not lye. 9. Nor ſlander.

PROOFS.

Eph. iv. 32. *Be ye kind one to another, tender-hearted, forgiving one another.* Col. iii. 8. *Put off all theſe, Anger, Wrath, Malice.*

Luke iii. 14. *Neither accuſe any falſly.*

Eph. iv. 28. *Let him that ſtole ſteal no more.*

Eph. iv. 25. *Putting away Lying, ſpeak every Man Truth with his Neighbour.* Col. iii. 9. *Lye not one to another.* Rev. xxi. 8. *All Lyars ſhall have their Part in the Lake which burneth with Fire and Brimſtone.*

Jam. iv. 11. *Speak not Evil one of another.*

CHAP. X.

POINTS.

1. THAT we muſt love, honour, and ſuccour our Fathers and Mothers. 2. That we muſt honour and obey the King, and all in Authority. 3. That we muſt ſubmit ourſelves to our Governors, Teachers, Spiritual Paſtors, and Maſters.

Maſters. 4. That we muſt order ourſelves lowly and reverently to all our Betters.

PROOFS.

1 Pet. ii. 13. *Submit yourſelves to every Ordinance of Man for the Lord's Sake; whether it be to the King as ſupreme, or unto Governors, as unto them that are ſent by him, for the Puniſhment of evil Doers, and for the Praiſe of them that do well.*

1 Pet. ii. 17. *Honour* * *all Men.* Rom. xiii. 7. *Render to all their Dues——Honour to whom Honour.*

Eph. vi. 1. *Children, obey your Parents.* 1 Tim. v. 4. *Let* (Children) *learn to ſhew* † *Piety at Home, and* ** *requite their Parents, for that is good and acceptable before God.*

Heb. xiii. 17. *Obey them that have the Rule over you, and ſubmit yourſelves.* Eph. vi. 5, 6. *Servants, be obedient unto them that are your Maſters ——— not with* †† *Eye-Service,*

* *All Men.*) All to whom Honour is due.

† *Piety.*) Piety towards Parents, includes all Inſtances of Love and Duty: But in this Place it principally reſpects the Duty of ſuccouring them, *i. e.* of relieving them under their Neceſſities.

** *Requite.*) Make ſuitable Returns for what their Parents did for them, when they were unable to help themſelves.

†† *Eye-Service.*) Eye-Service is when Servants do their Maſter's Buſineſs, not out of a Senſe that it is their

as Men pleaſers, but as the Servants of Chriſt, doing the Will of God from the Heart.

POINTS.

5. That we muſt keep our Bodies in Temperance and Soberneſs. 6. And alſo in Chaſtity. 7. That we muſt learn and labour truly to get our own Living, and to do our Duty in that State of Life unto which it ſhall pleaſe God to call us.

PROOFS.

Eph. iv. 28. *Let* (every Man) *labour, working with his Hands.* 1 Theſſ. iv. 11. *Study to be quiet, and do your own Buſineſs, and to work with your own Hands.*

1 Cor. vi. 18. *Flee Fornication.* 1 Theſſ. iv. 7. *God hath not called us unto Uncleanneſs, but unto Holineſs.* Eph. v. 5. *No Whoremonger, nor unclean Perſon hath any Inheritance in the Kingdom of Chriſt.* Chap. iv. 29. *Let no corrupt Communication proceed out of your Mouth.*

2 Pet. i. 5, 6. *Add to Knowledge Temperance.* 1 Pet. iv. 7. *Be ſober.* Luke xxi. 34. *Take Heed to yourſelves, leſt at any Time your*

---

their Duty, but leſt they ſhould be puniſhed for their Neglect.

your Hearts be over-charged with Surfeiting and Drunkenneſs. 1 Tim. ii. 8, 9. *I will——— that* * *Women adorn themſelves in modeſt Apparel, ——— not with broider'd Hair, or Gold, or Pearls, or coſtly Aray.* Prov. xx. 13. † *Love not Sleep, leſt thou come to Poverty.*

CHAP. XI. and XII.

POINTS.

1. THAT Water-Baptiſm is an Ordinance appointed by Chriſt himſelf, and therefore neceſſary to Salvation, where it may lawfully be had. 2. That all Men are by Nature the Children of Wrath. 3. That by Baptiſm they are made the Children of Grace. 4. That Faith and Repentance are neceſſary to qualify thoſe for Baptiſm, who are capable of believing and repenting. 5. That Infants are capable of being taken into Covenant with God, and therefore may be baptized, tho' they can neither believe nor repent. 6. That

* *Women.*) The ſame Rule holds as well for Men.

† *Love not Sleep.*) Do not indulge thyſelf immoderately therein.

6. That Infants being come to Age, are bound to believe and repent, otherwiſe they will reap no Advantage from their Baptiſm.

PROOFS.

Eph. ii. 3. *We——were by Nature the Children of Wrath, even as others.* Rom. iii. 23. *All have ſinned, and come ſhort of the Glory of God.* 1 Cor. xv. 22. * *In* Adam *all die.*

Acts ii. 38. *Repent and be baptized.* Chap. viii. 37. *If thou believeſt with all thine Heart, thou mayeſt be baptized.*

Joh. iii. 5, 6. *Except a Man be* † *born of Water, and of the Spirit, he cannot enter into the Kingdom of God.* Mark xvi. 10. *He that believeth, and is baptized, ſhall be ſaved.*

Deut. xxix. 10, 11, 12. *Ye ſtand all of you this Day, before the Lord,——your Captains, your little ones, that thou ſhouldeſt enter into Covenant with the Lord.* Gen. xvii. 14. *The uncircumciſed Man Child —— ſhall be* ** *cut off from his People; he hath broken his Covenant.*

For the Proof of the third Point, ſee Chap. I. and for the ſixth, ſee Chap. II.

CHAP.

---

* *In* Adam.) By the Sin of *Adam*, all became ſubject to Death.

† *Born of Water.*) Baptized with Water.

** *Cut off from his People.*) Shall die.

CHAP. XIII.

POINTS.

1. THAT Jeſus Chriſt has commanded us to eat Bread, and drink Wine, in Remembrance of his Death and Paſſion. 2. That this Ordinance was intended by him to continue to the End of the World; and that therefore no Man who may have it lawfully adminiſtered to him, can neglect or refuſe it, without Hazard of his Salvation. 3. That there is great Danger in receiving this Sacrament unworthily. 4. That to qualify or fit any Man to receive this Sacrament worthily, it is neceſſary that he examine himſelf.

PROOFS.

1 Cor. xi. 23, 24, 25. *The Lord Jeſus in the ſame Night that he was betrayed, took Bread; and when he had given Thanks, he brake it, and ſaid, Take, eat,* * *This is my Body, which is*

* *This is my Body.*) This ſignifies or repreſents my Body.

is broken for you; this do in Remembrance of me. After the ſame Manner alſo, he took the Cup, when he had ſupped, ſaying, This Cup is * *the New Teſtament in my Blood; this do ye as oft as ye ſhall drink it, in Remembrance of me.*

Ver. 27. *Whoſoever ſhall eat this Bread, and drink this Cup unworthily,* † *ſhall be guilty of the Body and Blood of Chriſt.* Ver. 29. *He that eateth and drinketh unworthily, eateth and drinketh Damnation to himſelf,* ‡ *not diſcerning the Lord's Body.*

Ver. 26. *As often as ye eat this Bread, and drink this Cup, ye do ſhew forth the Lord's Death,* ** *till he come.*

Ver. 28. *Let a Man* †† *examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.*

---

* *The New Sacrament*) Signifies or repreſents the new Covenant of Mercy procured by my Blood.

† *Shall be guilty.*) He will by ſo doing, ſhew a Contempt of the Body and Blood of Chriſt.

‡ *Not diſcerning.*) Not uſing the Body and Blood of Chriſt after a holy and reverend manner.

** *Till he come.*) Till he comes to Judgment.

†† *Examine.*) Try and conſider whether he be a holy Perſon.

A FORM

A FORM of

PRAYER

To be uſed

(With proper Alterations)

BY A

FAMILY

OR A

SINGLE PERSON

EITHER

MORNING or EVENING.

O Almighty and moſt merciful Lord God, by whoſe good Providence we have been preſerved unto this Hour, look down with Pity upon us thy needy Creatures, who now preſent ourſelves before thee, imploring the Continuance

tinuance of thy Favour and Bleſſing upon us. With Shame and Grief of Heart we confeſs that we have ſinned againſt thee, and rendered ourſelves unworthy even of the leaſt of all thy Mercies. But deal thou with us, O God, according to thine abundant Goodneſs; and not according to our Merits; through the Blood of that all-ſufficient Sacrifice JESUS CHRIST, which was ſlain for the Sins of the World, accept of our unfeigned Repentance. Spare us, good Lord, ſpare us, and be not angry with us for ever.

For his Sake we beſeech thee to bleſs us both in our Bodies and in our Souls, that we may neither want what is neceſſary or convenient for us in this Life, nor Grace ſo to uſe and improve the Pledges of thy Bounty, as becomes thoſe who are waiting for a better. To this End, preſerve us evermore from the Aſſaults of the Wicked one. Stand thou at our Right Hand in all our Temptations, that Satan may not get the Advantage over us. Give us a Heart to diſcern thy Fatherly Goodneſs in all the various Diſpenſations of thy Providence, that neither Adverſity may overwhelm us, nor Proſperity enſnare us, but that we may increaſe and abound every Day more and more in Humility and Meekneſs, in Patience and Con-

Contentedneſs, in Piety towards thee, and in Charity towards one another. Finally, in all Things may we glorify thee both in our Bodies and our Spirits, that both Body and Spirit may be ſaved in the Day of the Lord Jeſus.

Neither pray we for ourſelves only, but for the whole Race of Mankind, and more eſpecially for thoſe who together with us have been called to the Knowledge of thy Son. Let the pure Faith of the Goſpel every where prevail, and let every one that nameth the Name of Jeſus depart from Iniquity. Bleſs yet more particularly that Part of Chriſt's holy Catholic Church, which by thy good Providence is eſtabliſhed in this Nation to which we belong. Let her flouriſh like the Vine which thine own Right Hand hath planted; and let every Device and Imagination which is framed againſt her, be confounded and brought to nought.

Bleſs our Sovereign Lord KING *GEORGE*, and all the Royal Family, his Counſellors, his Judges, and all that are in any Place of Truſt or Authority under him. Give them all a due Senſe of the Dignity of their Callings; and grant that they who rule by thy Power, may alſo rule to thy Glory.

Let

Let a double Portion of the Spirit deſcend upon thoſe whom thou haſt appointed to wait at thy holy Table, the Miniſters and Stewards of thy Word and Sacraments, and more eſpecially upon thoſe who are more immediately ſet over us. Repleniſh them, O Lord, with the Truth of thy Doctrine, and adorn them with Innocency of Life; and grant that the Word ſpoken by their Mouths may have ſuch Succeſs, that it may never be ſpoken in vain.

Bleſs our Relations, Friends, and Benefactors, all who by any kind Offices have deſerved well at our Hands. Let the Divine Spirit of Love and Beneficence daily increaſe in them; and for the Good that they do, reward them, O Lord, ſeven-fold into their Boſoms.

Have Compaſſion upon thoſe who groan under the Severities of thy correcting Providence; the Poor, the Sick, the Fatherleſs, the Widow, the Priſoner, the Captive, all who are afflicted or diſtreſſed in Mind, Body, or Eſtate. Grant unto them all ſuch Supports as are ſuitable to their ſeveral Neceſſities, and in thine own good Time a happy Iſſue out of their Afflictions.

Be merciful to thoſe who are Strangers to the Covenant. Let the Sound of the Goſpel be heard among the Heathen, and the Beams thereof

thereof enlighten the darkeſt and moſt remote Corners of the Earth. Bring back thine ancient and once peculiar People the *Jews* to their Obedience, that they may look on him for Mercy whom their Foreſathers pierced, and be ſaved by that precious Blood which they moſt cruelly ſhed.

Give a Sight of their Errors to all thoſe who are departed from the Faith as it is in Jeſus Chriſt: To all thoſe who without Cauſe ſeparate themſelves from the Communion of their Brethren, the Heretics, and Schiſmatics of our Times. Gather them, O Lord, as thou ſeeſt meet, into the Boſom of thy Church, and let us be one Fold under one and the great Shepherd of thy Sheep Jeſus Chriſt our Lord.

And as we pray unto thee, ſo likewiſe we magnify and adore thy great and glorious Name for all thy Mercies and Favours which thou haſt vouchſafed to us and to all Mankind: For our Creation, Preſervation, (that is, of this Day in particular) and all the Bleſſings of this Life; but above all, for thine ineſtimable Love in the Redemption of the World by our Lord Jeſus Chriſt, for the Means of Grace and for the Hope of Glory: For all thy Saints and Martyrs, who have departed this Life in thy Faith and Fear, beſeeching thee to give us Grace ſo to follow

their good Examples, that we together with them may be made Partakers of a glorious Reſurrection to Life Eternal.

Theſe Prayers and theſe Praiſes accept, O Lord, for the Sake of thine only Son, in whoſe Name we beg whatſoever elſe thou ſeeſt to be needful either for ourſelves, or for any for whom we are in Duty bound to pray, ſaying, *Our Father*, &c.

FINIS.

This Gentlemen is a very good book which Contains there planning the Catechism 1779

B M

Richard Rowley